THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

REV. JOHN W. CURTIS, A. M., EDITOR. NEW-YORK, SATURDAY, AUGUST 13, 1831. VOL. I.—No. 21.

OFFICE FOR THE SICK.

"There is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years."—*Eccl.* xli. 4.

"How shocking must thy summons be, O Death!
To him that is at ease in his possessions;
Who counting on long years of pleasure here,
Is quite unfurnished for that world to come:
In that dread moment how the frantic soul
Raves round the walls of her clay tenement!
Runs to each avenue, and shrieks for help—
But shrieks in vain!" *Blair.*

——————"dicique beatus
Ante obitum, nemo, supremaque funera, debet,"—*Ovid.*

For the Churchman.

CONVERSATION BETWEEN A SICK CLERGYMAN AND A CLERICAL BROTHER WHO VISITS HIM.

Visit V.

Visiter. I hardly knew whether I might ask to see my sick brother this morning.

Sick Clergyman. How so, I am better for your friendly visits; Christian sympathy is the true balm of Gilead.

Visiter. This is the language of one whose heart is filled with love to God and man; but I do not hear such words from all whose sick-room I visit.

Sick Cler. I am sincerely thankful for these kind offices of a truly Christian benevolence, and should suppose that every sick person would thus feel.

Visiter. Alas, how few in the days of health, prepare for the trial of sickness; the great bulk of mankind appear studious how they may best drive from their minds, all anticipation or thought of sickness or death.

Sick Cler. I observe by your book and gown that you have been performing one of the offices of the Church.

Visiter. Yes—I have been attending the funeral of a man who died "as a fool dieth." Oh my dear brother, what destitution of all comfort is in the house where the name of God is not honored. What wringing of the hands and useless lamentations,—what reproaches of conscience within, and what outward demonstrations of self-condemnation—in that family, where died an enemy to God, and consequently an enemy to his own soul.

Sick Cler. Was he unconscious of his approaching end?

Visiter. By no means. He was awake to all the importance of the change he was about to make, but he had so long deferred a consideration of these subjects, that his mind could not fix itself with hope upon a single promise of the Bible.

Sick Cler. How long have you visited him?

Visiter. Only twice; the fever had taken possession of his brain before I was sent for. I had called several times at the house but could not see him, as the family thought it might agitate him too much; and when I was admitted, I was requested to make the service as short as possible.

Sick Cler. This brings to my remembrance many such scenes, and I have often reflected on them as an awful insult to the Divine Majesty.

Visiter. Yes—preparation for eternity is left to the bed of sickness, when the mind should be clear for the great business, but when it is generally affected in a manner fatal to all efforts of reasoning or reflection. The minister arrives; the sick man looks into his face with agony, and asks him if there is no hope for him. The clergyman sees a weeping wife and family around the bed, and what must be his answer. Must he say, sinner! thine hour is come! thou hast set at naught all the warnings of a gracious God. Thou hast grieved his Spirit, thou hast cast contempt upon the cross,—thou hast rejected the offers of the Lord who bought thee—God now commands me to say, "because I have called and ye refused, I have stretched out my hand and no man regarded—but you have set at naught all my counsel and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as a desolation, and your destruction cometh as a whirlwind." Must I speak thus to him and break the heart of his afflicted family; and if I speak honestly what else can I say?

Sick Cler. It is not for us to pronounce with a rash assurance upon the eternal allotments of men. We have nothing to do with judgment any further than we ourselves are concerned. We must faithfully warn the sinner of his danger, faithfully set before him the "way of life and the way of death;" but when as you describe him in the midst of his awful conflict with the last enemy, I should say we should rather seek to strengthen the expiring hand of faith* which is stretched out to grasp the sword of the Spirit; and we should help him gird himself with the breastplate of righteousness, and put on the helmet of salvation; and though weak, and trembling, and dying, yet if he be found in such an attitude, were it not better than to crush every exertion and discourage every effort?

Visiter. Certainly—and so I did in the present case. I told him, that although his "sins had been as scarlet," yet there was one, who in "the fountain which he had opened for sin and for uncleanness," was able to wash him and cleanse him from all sin; that he must search deeply into his heart, and endeavor to realize a true and godly sorrow for sin—with earnest desires after a change of heart, to be manifested in a new and holy life, if God in his mercy should see fit to "spare him a little longer." He must look with steadfast faith to Christ as all his salvation. He must have clear views of him as a *Divine* Saviour—as one with the Father and the Holy Spirit, "God over all for ever blest." He must consider the infinite merit of his atonement, and his own eternal interest in that redeeming death, and in that perfect obedience. When on this subject, he interrupted me exclaiming, Oh, there! I have been a grievous sinner—I rejected the doctrine of the atonement, and vainly thought I could call myself a Christian without believing it. I disliked to be called a Deist, but indeed I was no better in my creed—for whatever I could not exactly comprehend in the Bible I rejected. Oh my stupid self-sufficiency and pride, into what depths of misery have they plunged me! O pray for me that God may yet have mercy upon my poor deluded soul! I *did* pray for him most fervently, and not only *with* him, but frequently *for* him after I left him. The next visit, death had made such a near approach that he was insensible—yet I thought he knew me as I stood by his bed side and held his cold hand, for he fixed his glassy eye with apparently great interest upon me, and I could feel a slight pressure of his hand—but the wheel was just ceasing its rotations—it was his last look! O God, how solemn a thing it is to die—how awful the death of the sinner!

Sick Cler. Yes, and you may add, how little confidence is to be placed in a death-bed repentance. I am far from considering any thing impossible with God—but look how solemn a mockery it is for a man to continue all his life in a state of enmity with God, and just when he feels that he is inevitably falling into his hands—then governed by a fear of death, judgment, and eternity, trembling and terrified to exclaim, what must I do to be saved? If the sinner's life is a reasonable one—why should he not feel willing to die by it? but no. If the truth were told he would acknowledge that he did not in his heart believe a thousandth part of those stories which he fabricated to the discredit of religion. He would confess, if honest, that his life was at perfect war with his peace of mind, and his better judgment. What reproaches then does such a person realize upon a dying bed. Nothing—nothing my dear friend after all, is so good a preparation for death as a Christian life.

Visiter. Yes—the *Christian* character should be the object first in all parents' view, to be formed in their children; and yet every vain superficial accomplishment is considered before this "one thing needful." O what just reproach is due to those cruel parents who thus leave at awful hazard the souls of their dear offspring! how can they look forward with comfort to eternity, and reflect that they never took the proper precautions for securing the happiness of their children in that unseen world beyond the tomb. If the religious instruction of children were not so much neglected by some parents as it is, there would not be so much heard of death-bed repentance. And another thing I must mention which is grievously neglected—I mean family worship. How sad a thing it is to see so much indifference to this great prominent duty of Christianity; prayer—*prayer* by which every blessing may be obtained, and every evil averted, which might "assault or hurt the soul"—prayer, which is a duty so easily performed. I have often thought that it is precisely the duties which are most simple and convenient, which are most neglected; while some enterprise of magnitude, and of even doubtful success, will engage zeal, exertion, and perseverance. Obedience to a small duty is doubtless in the eye of God more acceptable, than a large uncommanded sacrifice. These things men forget—and they would prefer flourishing in the public circles of some popular charity, than the more humble and retired exertions of teaching their children "what they ought to know and believe to their souls' health."

Sick Cler. I entirely agree with you in these sentiments—and much as I would hope that the age in which we live, is unparalleled in the exertions made for the extending of the Gospel to every nation under heaven,—I must say, that notwithstanding the good effects which no doubt are resulting to the rising generation from Sunday Schools; yet, inattention to the spiritual state of their children is also to be seen, in large and frightful characters, written upon the door-post of the parental mansion. A total absence of discipline is to be seen in innumerable instances, in a family calling itself Christian. On Sunday the children are sent to school—but they are never taught how great is its privilege; nor by any thing they see at home, would they infer its benefit. To get rid of their children would seem to be the most prominent object of some parents; they are noisy at home—well, send them to such a school. No, that is too far. They are sent then to one that is nearer—is it a good school? O I suppose so, such a person sends his children to it! Thus are the hopes of the next generation blighted in the bud, and after a superficial and injudicious education, self-conceit, vanity, pride, folly, and extravagance, succeed as legitimate consequences. Infidel sentiments, set off by a little flippancy of wit, attack the weak and volatile mind. Sickness comes—there are no resources for this trial. Death approaches, but no arrangement has been made in the soul for this formidable visiter. Oh my brother, I have seen this sad picture verified, and have wept the loss of a near connexion whose history was briefly what I have just described.

Visiter. How is this evil to be arrested in its fatal career of destruction?

Sick Cler. Let every clergyman exert himself to persuade his parishioners to the duty of private and family devotion. Religion must begin at the heart and understanding. It must begin at home, before it can do any thing abroad. This is my doctrine you know, as it respects missionary proceedings—it is the only true plan. The concentric circles formed by the dropping of a stone in the water, enlarge to great extent, but they all start from a single point. Let the family of a clergyman, as far as possible, be a pattern family; at any rate as far as the influence of his own exertions can produce it. Let them be an example to the flock in all the great duties of religion, and in all the graces of the Christian life. Let the families in the congregation, after the example of their pastor, set up a family altar. Let the children be catechised at home, as well as in the Sunday School. Let them be taught the duties which belong to their character and age—and in their intercourse with the world, let them be taught to show, and to take pleasure in showing, that they are the children of Christian and devout parents: and I assure you if concentric circles like these, are seen moving on the surface of society, their influence will be felt and acknowledged, to the infinite benefit of society, the Church, and indeed the whole world. I must ask the favor of you to pray with me before you leave me.

Visiter. Let us pray.

Almighty God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech thee, that as, by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Grant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections, we may be buried with him; and that through the grave and gate of death we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

O God, whose days are without end, and whose mercies cannot be numbered; make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with thee our God, and in perfect charity with the world: All which we ask through Jesus Christ our Lord. *Amen.* B.

---

* Hooker, "Faith is the hand."

BIOGRAPHICAL SKETCHES.

"——Χρὴ δὲ πρὸς
Θεὸν οὐκ ἐρίζειν." *Pindar—Pythia.*

"Hier stehe Ich!
Ich kann nicht anders,
Gott helfe mir!"
Luther before the Diet of Worms.

BIOGRAPHY OF MARTIN LUTHER.

The limits we have prescribed to ourselves in these articles, will allow us, in a life so full of important incident as Luther's, to do little more than give a brief chronology of its leading events.

Martin Lotter, or Lauther, afterwards changed to Lutherus, or Luther, a change customary in that age, was born at Eisleben, an obscure town in Upper Saxony, in the year 1483, of parents in very humble circumstances, his father being a working miner. He discovered an early inclination for learning; and having acquired the rudiments of grammar under his father's roof, he was sent, at the age of fourteen, to a school at Magdeburg. Here he continued only one year, and during that time he supported himself, like many other poor German students, by literally begging his bread. From Magdeburg he was sent to a school of high reputation at Eisenach, in Thuringia, where he distinguished himself by his diligence and proficiency, beyond any of his school fellows. In 1501, he was entered at the university of Erfurt, where he applied himself with the greatest ardor, to the study of the works of the ancient Latin writers; and such was the success with which he studied, that he became the object of admiration to the whole university. He took his degree of M. A. when scarcely twenty years of age, and immediately commenced lecturer on philosophy. He began now to consider what should be the future profession of his life, and turned his attention to jurisprudence. From this, however, he was diverted by a remarkable interposition of Providence.

Walking in the fields with a young friend, whose name was Alexius, on a summer's day, he was suddenly struck to the ground by lightning, and his friend at his side was killed. He was so deeply affected by this transaction, that he determined to withdraw from the world into a convent of Augustine friars. Here, on examining the books of the library, he found a Latin Bible, which he had never before seen. On reading it, he perceived with astonishment how little was known of its contents by the common people, or even by those whose duty it was to read and explain it to others; and how little of Christianity, as then understood, was to be found therein. He now applied himself so diligently to the study of theology, and of his Bible, as to excite astonishment among the monks, who were little accustomed to derive their views of religion from that source. Having passed a year in the monastery of Erfurt, he took the vows, and in 1507 was admitted to priest's orders. The year following, Frederick, Elector of Saxony, having founded the University at Wittemburg, appointed Luther professor of philosophy therein.

In 1510, Luther was sent to Rome, by the monks of his order, to obtain a settlement by the Pope of some disputes between them and the Vicar-general. The indecency, the licentiousness, the debauchery he there beheld among all ranks of people, affected him so powerfully with disgust, that he afterwards declared, "he would not for a thousand florins have missed the instruction afforded him by his journey there;" and fell like a spark upon timber ready for its reception.

On his return from Rome, the degree of D. D. was conferred on him, a distinction in those times of the highest importance as it secured personal respect and safety to its possessor, and gave him the right of teaching publicly as well as privately. This was done at the expense of the Elector of Saxony, who frequently attended his pulpit services, and was delighted with his eloquence and extraordinary merit. On this occasion, he desired to decline the honor intended him, conceiving himself too young. But his objections were overruled, and he was told, "he must submit to be thus dignified, for God had important services to be performed in the Church, through his instrumentality." Little did those then think, who used this argument, of the manner in which these services would be rendered.

In 1512 he was appointed professor of theology in the university. The study of theology then engaged his whole attention, and he felt it incumbent on him to show that honors had not been conferred on him without reason. He read public lectures on the different parts of Scripture, and his illustrations were so striking, that he attracted great multitudes to hear him. He opposed with a vehemence which could not be withstood, the errors which had long prevailed in the Church and schools, applied himself diligently to the study of the Scriptures in the languages in which they were originally written, and encouraged others to do the same.

In 1517 he attacked, with all the vehemence in his power, from the pulpit in the great church of Wittemburg, the vices of those monks who dared openly to sell indulgences. He tried their doctrines and practice by the standard of Scripture, showed they had no countenance therein, and exhorted his hearers to look to the Scriptures alone for salvation, and reject the artifices of men. Not content with undeceiving his immediate hearers, he wrote to the Elector of Mentz, and the Archbishop of Magdeburg, and remonstrated against these abuses.

It is impossible, in an article so brief as this, to follow Luther through the various labors in which he was engaged for the rest of his life, in maintaining and propagating his own opinions, and refuting those of his opponents. In the month of October, 1524, Luther threw off his monastic habit. In 1525, he married Catherine de Bore, who had been a nun. This measure exposed him to much obloquy from his friends, as well as enemies, and he appears to have been ashamed of it himself. In June, 1530, he attended the diet of Augsburg, and presented on this occasion the creed so celebrated in history, as "The Confession of Augsburg," prepared by Melancthon and himself. In August, 1532, articles of peace were concluded at Ratisbon; in one of which, it was stipulated no person should be molested on account of religion, and consequently the chief obstacle to the general profession of his opinions was removed. Luther was incessantly employed until his death, in promoting the cause of which he was, in a great degree, the founder. He died on the 12th of February, 1546, with calmness and intrepidity, knowing his end to be approaching, and commending his spirit to God, at the age of sixty three.

The public character of Luther was marked with great zeal for what he believed to be truth; a daring and undaunted intrepidity in maintaining the system he had built on it; extraordinary abilities, both natural and acquired; and unwearied industry in defending and propagating his principles; and his private character with great purity and even austerity of manners, as became the character of a reformer; such sanctity of life as suited the doctrine he delivered; and a perfect disinterestedness, which affords the strongest presumption of his sincerity. Towards the close of his life, the infirmities of an irritable temper, to which he was in some degree subject, increased upon him, and he became irascible, and impatient of contradiction. But a spirit more amiable and less vigorous than Luther's, would have shrunk from the perils he braved and surmounted. And if, among a crowd of virtues, a single failing crept in, be it remembered that, in this respect, even an apostle himself has been found not irreproachable.—*Protestant Episcopalian.*

BIBLICAL CRITICISM.

HISTORY OF BIBLICAL INTERPRETATION.—NO. II.

Immediately preceding the times of the Buxtorfs, Elias Levita, a German Jew, commenced a partial attack upon the Masorethical system, which had for many ages governed the character of the Hebrew text. This was soon after republished, but greatly improved by the learning of Lewis Capell, then Hebrew Professor in the University of Laumur, in a book entitled *Critica Sacra;* a work so much dreaded by the divines of that day, that it was with extreme difficulty Capell could find a printer for it. The book, however, eventually issued from the press of Erpenius, at Leyden; but its interest had in a great measure subsided, for the younger Buxtorf, having obtained a sight of the manuscript, published an elaborate reply, entitled the *Anti-Critica*, which so far allayed public curiosity, that no further alarms seemed to exist respecting Capell's work. Still, as Buxtorf's replies had barely satisfied the doubts of Capell, on the supposed want of integrity in the Hebrew text, men were found, from time to time, anxious to revive the dispute, by calling into question the readings of the Hebrew text, and by contrasting them with those of the Septuagint, the Vulgate, and other ancient versions. Of this class of writers, Richard Simon and Charles Francis Houbigant, both fathers of the oratory in Paris, were certainly the most successful. The work of Simon, the main object of which seemed to be, to throw difficulties in the way of Protestants, called forth some able and warm animadversions, particularly from the pens of the very learned Spanheim and Le Clerc. And by these the evil genius of this work was for a time set at rest. Unfortunately, however, for the German divines, it was again conjured up into repute and mischief, by the inquisitive and restless spirit of John David Michaelis; who as a learned man himself, thought he could never sufficiently recommend the learning of this acute and half-infidel Jesuit. The consequence was, that what the over-anxious inquiries of European divines had already begun, the skepticism of Père Simon almost completed. A few bold and adventurous geniuses only were wanting to complete the ruin of German divinity, and these were soon supplied by the schools of Semler, Eichorn, and the other leaders, many of whom still stand high in the estimation of their countrymen.

The divines of England had too much good sense to be converts to the dogmas of Simon, although it must be confessed, none were to be found among them equal to him in learning, or possessed of the flippancy which has always proved so successful in furthering the cause of infidelity. Houbigant was a writer of a different stamp. His great object was apparently Scriptural truth; and as he had at command an astonishing stock of ingenious and plausible critical conjectures, while Simon's theory failed here, Houbigant's was very extensively adopted. Of this school we may reckon most of our best divines of the last century. The elegance of Bishop Lowth, in his admirable translation of Isaiah; the critical acumen of Kennicott, in his Dissertations on the state of the Hebrew text; the learning of Hunt; the still humbler efforts of Blaney, Newcombe, and Durell, to which some others might be added, seemed to have left this country under an apprehension, that the Hebrew text had undergone a wilful corruption, which nothing but a collation of manuscripts could remedy. Under this impression, the collations of Kennicott in England, and of De Rossi in Italy, were undertaken; and the result was, no such corruption could be maintained. On the contrary, no variety worth mentioning, was found among the immense mass of copies collated; and the conclusion has been, no such corruption ever existed. During the times of this mania, *critical conjecture* was looked upon as the great and distinguishing mark of all critical merit; and an ignorance of the Hebrew grammar, of the sister dialects, of the antiquities of the Hebrew nation, of prophetical interpretation, &c. &c., was conveniently enough concealed by recurring to a conjecture or two, which effectually succeeded in dissipating every doubt.

During this period, another theory was started in England, which does not seem to have had charm sufficient to recommend itself to our friends on the continent. We mean the theory of John Hutchinson; which, by a little etymological dexterity, was made to extract from the Hebrew Bible all the philosophy, religious and secular, with which the world had ever been favored. Mr. Hutchinson's great work on this subject, was entitled, *The Principia of Moses*, and was intended to be opposed to the great work of Newton, generally known by the title of *The Principia.* Some few translations were made on this theory; for example, Julius Bates' translation of the Pentateuch. Many learned elementary books were likewise written; such as the *Critica Sacra*, by the same author; Halloway's *Originals*, Calcott's *Tract on the Deluge*, &c. &c., all of which are now almost forgotten.

This system's having received no countenance from the Germans, may be accounted for on several grounds; not because ability was wanting in the persons who proposed or seconded it, or plausibility in the system itself; for the truth is, it was very richly gifted in both respects. Among them unfortunately a different one had already made some progress, and one too which had a manifest tendency to lower the authority of revealed religion; while that of Hutchinson, however fanciful or absurd in theory, very much tended to raise the standard of religious feeling. This, we think, is sufficient to account for the circumstance of this theory's not being adopted by our German neighbors, whatever were the real facts of the case. It is important here to remark, particularly as our younger readers may not otherwise have it in their power to become acquainted with the circumstance, that the German divines, not unlike the Hutchinsonians, have favored the world with Grammars, Dictionaries, Commentaries and Translations of the Scriptures, all made and composed in strict conformity with their favorite system. Of this sort, are the Grammar and Dictionary of the celebrated Dr. Gesenius, of Halle; the Grammar of Mr. Ewald, of Gottingen; Dr. Winer, of Erlangen; the Scholia on the Old and New Testaments, by the elder and younger Rosenmuller; the Translations and Commentaries of Berthold, Gesenius; the writings of De Wette, Vater, Gramberg, and a host of others, too numerous to recount, and too insidious not to stand in need of the utmost circumspection on the part of those to whom the care of youth is intrusted.

Interpreters of this sort would naturally be anxious to get rid of every allusion to Christ, under the Old Testament dispensation, and generally to explain away the peculiarities of his religion under the New. And this is the fact—prophecy is in the one case set entirely at nought, and every declaration of the sacred writings is explained by some circumstance or other, either known or supposed to have taken place during the times of the Jewish polity. Hence, too, what has been termed the grammatical and historical interpretation, would be the only means attended to; because every thing formerly supposed to belong to the theologian, would necessarily be rejected as cumbrous and false. The comments of the Rabbins would, accordingly, rise in estimation, and the declarations of the Scriptures finally assume the tone of Jewish Heathenism. This, too, is precisely the fact. Excessive refinement, therefore, on the one hand, and a reckless thirst for novelty, mixed with no small tendency to infidelity, seems to us to have given rise, growth, and popularity to this laborious but indiscriminating school of divines.

Among some of our own divines of late years, another system has assumed a prominence, particularly with regard to the interpretation of prophecy; and in the course of this article, we have referred to two works, which have been composed upon this system. It takes for granted, that prophecy in particular, is incapable of receiving *any private interpretation:* by which is meant, that no prophecy can be understood from the terms in which it is couched, but that it must be made out with reference to a general system, coupled with certain events which will convince us, that Christ, and Christ only, is to be found in all prophecy; and that no circumstances whatever, connected with the Jewish history, could possibly have been alluded to. In this system we are directed to look for the fulfilment of all prophecy, either in the first or second advent of our Lord; by the last of which is meant by some his coming to judge the world at the last day; by others, the period of the Millennium, when he shall either descend and reign on earth, or shall make his power so manifest by an outpouring of the Spirit, that his kingdom shall universally prevail, so that all intelligent creation shall own his sway, and the predictions of prophecy shall be fully realized; and in very deed their hands shall learn war no more. Some time about this period, too, the Jews, we are told, shall be again restored to Palestine, and assume a most prominent station in the moral and religious government of the world.

Whatever else may be thought on this subject, one thing is certain, viz. this view of the case is one which cannot but very much recommend itself to the feelings of every good man. It is, indeed, a relief of no ordinary nature, to be enabled to raise our views from the toils and turmoils in which we are now situated, and to fix them on a state so heavenly and serene as this view of revealed truth exhibits. And heartily it were to be wished, that such a period were really in store for the last ages of the world. The truth of such a doctrine, however, will by no means depend upon the desirableness of its realization; and therefore here, as in all similar cases, we must inquire whether we are justified or not, in forming such expectations upon the strength of Holy Writ.—*British Critic.*

SKEPTICISM.

That there are many persons in society who, whilst far from professedly rejecting Christianity as a cunningly devised fable, are yet so unsettled in their minds—live in such a state of doubt, in regard to the leading truths of the Bible, as to derive no moral benefit from them, is a fact which can be doubted by no one who mixes in any degree in the world. These persons having been brought up by Christian parents, and in a Christian country, have very naturally received Christianity as the true religion, prior to any examination. It has become their religion, because it was the religion of their fathers; and so far, well. This would be a reason good enough, if it were designed that Christianity should stand upon prescription: we owe much deference to the memory and the religion of our ancestors. But the case is otherwise: Christianity claims a rational assent, and offers to give a reason for the hopes which she holds out. She declares it to be injustice to her, and to our own souls, not to examine and weigh impartially the evidences of the Bible; and especially at the present day, when such efforts are made to drive men from its lightsome, holy, and hopeful ground, into the cheerless negatives of infidelity.

An article in the last Observer stated, on the authority of the Hon. Mr. Everett, that "Volney's Ruins" has been stereotyped in one of the towns of New-England, and is now circulating through the country. The same probably may be said of many other similar works; and besides this, there are individuals constantly going about, with motives best known to themselves and the Judge of all, endeavoring to unsettle the faith of all they meet. To start objections is easy; and no matter how futile they are, in one hour difficulties may be suggested upon almost every subject, the unravelling of which may occupy a day. In matters of religion, however, information is wanted far more than time. How very few are to be found who have studied the proofs of the Bible's authenticity, credibility and inspiration! Not one man in ten; and the consequence is, that when any of those persons who seek to acquire a name by affecting singularity, state an objection on the points mentioned, they are staggered and nonplussed. They may not entirely relinquish their respect for Christianity; its internal evidence, speaking to the heart and conscience, peremptorily forbids this; yet being unable to see the fallacy of these cavils, they are thrown into a state of doubt, and continue sometimes for years, half assenting, half dissenting. But why halt they thus between two opinions? They owe it to themselves—if parents, they owe it to their children—they owe it to the memory of their fathers—they owe it to the God who has cast their lot in a Christian land, to be fully persuaded, and to see that their persuasion be founded upon reason. Should these lines meet the eye of any one who doubts the truth of that religion in the reverent belief of which bowed Pascal, Newton, Locke, Milton, and a host of the greatest minds which have adorned the annals of the world, we would urge *that* man to search and see—to examine and decide. The question is one of infinite importance, and information in rich abundance is at hand—accessible to all who wish it.—*Gambier Observer.*

For the Churchman.

MUSIC.

The following elegant stanzas, never before published, are from the pen of Miss Browne, a young lady of fifteen years of age. Her compositions give promise of the unfolding of a genius not inferior to any poetess of the present day. A volume of her productions is already before the public, under the title of "Mount Blanc, and other Poems." B.

'Tis not in the harp's soft melting tone
That music and harmony dwell alone;
'Tis not in the voice so tender and clear,
That comes like an angel's strain o'er the ear:
They both are sweet; but o'er dale and hill
For me there 's as beautiful music still.

I hear it in every murmuring breath
That moves the bells of the purple heath,
In the watch dog's bark, in the shepherd's song,
In the rustic's laugh as it echoes along,
In the whirring sound of the wild bird's wing—
There 's music, there 's music in every thing.

There 's music in the first love's sigh,
That answers the glance of the melting eye,
And wafts it home to the lover's heart,
And bids his idle fears depart,
And raises the trembling blush on the cheek,
And says far more than words can speak.

There 's music, too, in the evening breeze,
When it shakes the blossoms in the trees,
And wafts them into the moon-lit heaven,
Like fairy barks from their anchors driven;
And they through the clear and cloudless night,
Float in a waveless sea of light.

There 's music, too, when the winds are high,
And the clouds are sailing through the sky,
When ocean foams and lashes the shore,
When the lightnings flash and the thunders roar;
Yes! e'en in the tempest's jubilee,
There 's music, and gladness, and beauty for me.

There 's music, sweet music, when insects play,
When they burst into life and the light of day,
And shake such sounds from their shining wings
As the wind makes in murmuring o'er harp strings;
In the song of the birds, in the rippling streams;
Oh! these are such sounds as are heard in dreams.

There 's music unheard, that 's only felt,
In the bosom where passionate feelings have dwelt;
Where the purest and warmest of thoughts have blent
To tune the heart like an instrument;
From whose chords as time has o'er them flown,
His wing has but waken'd a tender tone.

There 's music most blessed in the house of prayer,
Aye, the sweetest and loveliest music is there;
When innocent voices together blend,
And their mingled tones together ascend,
There is the holiest music given,
From the heart's warm altar up to heaven.

NARRATIVE SKETCHES.

For the Churchman.

THE ORIGIN OF A CHURCH.

Several years ago in one of the western districts of our State, there was a village which even then indicated by its rapid increase in population, extent, and wealth, the important station it was destined to occupy among its neighboring towns. As, however, is too generally the case in new settlements, the people were much more disposed to attend to any thing that advanced their secular welfare, than to care for their eternal happiness.

At the period of which I am writing, the village presented a delightful prospect to the eye of both inhabitant and stranger. To the inhabitant, because he could now survey a beautiful village and all its attendant improvements, where a few short years before, he had perhaps assisted in felling the loftiest forest trees; because he now beheld many of the blessings of civilization diffused over a country which but a short period before was uninhabited except by the roving savage or wandering squatter. The prospect was delightful to the stranger, because it presented not only the beauties of nature in all the variety which her magnificent irregularities, mountain streams, and woody hills afford, but likewise many beauties of art. Yet the philanthropist and Christian in throwing his eager glance across the scene we have described, would have found only disappointment wherever he turned his eye. He would have been disappointed, for we very naturally conclude, that the first object he would seek for would be a Church. Yes! there was no Church, and it was a source of much anxiety to a few who had enlisted themselves under the banner of the cross. An attempt had been made to supply this deficiency, by throwing open an academy on each Lord's day to every denomination of Christians. Thus the people were exposed to the great danger of having inculcated among them many pernicious doctrines in connexion with little good. Although this school-room was appropriated for the use of all denominations, no minister of the Church had as yet officiated there. And consequently the humble confessions, devout supplications, and glowing praises of her soul-inspiring Liturgy, were there as yet unknown.

An inhabitant of this village on a tour of either business or pleasure, being at the distance of some 20 or 30 miles from home, was attracted by the singular appearance of a large log house, to its door: he entered—and as his footsteps crossed the threshold, almost seraphic sounds seemed bursting on his ears. Bewildered, with astonishment he sent in quick succession inquiring glances over every object around. At length conviction of the truth, like a beam of light from heaven, flashed across his mind and dissipated all his wonder. "This must be a Church," he almost involuntarily whispered, "and yet how unlike any I have ever seen before. The minister dressed as he is in those white robes seems to be clothed with greater solemnity, and the people appear more devoutly engaged in singing than any I ever knew." It may be proper here to mention that he entered at the time of the commencement of one of our sublime chants. By this time he had obtained a seat, and continued listening with increasing interest, to the remainder of the service and earnest exhortation from the pulpit.—Service being ended, with glowing heart he directed his footsteps towards his home, musing as he went, on what he had seen and heard.

The sun was just throwing out his last and feeblest ray, and under its influence every object appeared to our traveller to have acquired new interest. He saw new beauties even in the common leaves which overhung his path, and could with indescribable emotion turn his thoughts from contemplation to praise. All this he ascribed to his visit to this humble Church; and not unfrequently did he reflect, that if at any one time he had been nearer heaven than another, it was then.

Immediately upon his arrival at his village, stimulated by the adventures of his journey, he called a meeting of his fellow townsmen and represented to them the great shame and stigma it was upon the character of the place, that not one house was entirely devoted to the service of God. He addressed them with an eloquence which his feelings prompted, and he accomplished his object. Almost immediately there were sufficient funds subscribed to complete the work. A Church was built—but like the schoolhouse, it was the common property of every denomination. All saw the necessity of having a settled minister: the only question was, "What sect shall have the right of electing one?" It was determined to appoint a committee with powers, as the best method of deciding the important subject. The inhabitants generally were attached to the different powerful dissenting communions; and each sect being jealous of the other, resolved to elect the only two Episcopalians known to exist in that section of the country, as members of this committee: not with a view of building up an Episcopal congregation, but because they considered them too weak to afford them any occasion for jealousy, and therefore they would rather trust them, than their more powerful opponents.

These two, with our traveller, who because he had been so active in the matter, was likewise added to that committee, constituted a majority. The first impressions made upon his mind by our admirable Liturgy, were too deep to be effaced; and he now felt only anxious that his townsmen, in common with himself, might enjoy the advantages of our service.

It was very natural for him as soon as there was a prospect of obtaining a Church, to turn his eyes first towards that minister from whose lips he had first heard that form of sound words. The edifice was no sooner reared, than this clergyman was invited to preach. His preaching, his manners, and the service of the Church, notwithstanding powerful prejudices, secured to the Episcopal interest many adherents: these and those whose jealousy had not yet subsided, and who, therefore, would rather have a minister of the Church than of any other denomination except their own, formed so powerful a body that the committee deemed themselves authorized to call the Rev. Mr. ——, for one year. The pews were soon well supplied with Prayer Books, and the services were conducted by the priest and responded to by the people in a regular and animated manner, that would shame many congregations long used to our invaluable Liturgy. At the termination of the year, all felt that they had gained much, and none were disposed to part with what they had almost unconsciously obtained. It was therefore determined to permanently locate their beloved pastor among them.

And now, upon every successive return of our day of sacred rest, a devoted band of heaven-bound pilgrims assembles there, and with undivided heart offers up its humble supplications and its heartfelt praise. Omicron.

For the Churchman.

Naturæ imperio gemimus, cum funus adultæ
Virginis occurrit, vel terrâ clauditur infans.
Imperious nature prompts the pitying sigh,
When blooming maids and tender infants die.

In "the last days of Bishop Heber," by his friend and chaplain Mr. Robinson, we find the following incident related, which strikingly exemplifies the devoted piety of this eminent prelate. The Bishop with his friend had left Calcutta for Madras, and on board the same vessel, was a lady on her way to England, in weak health herself, and taking with her a sickly infant of two months old. "It was seized," says the narrative, "with convulsions this morning, and after lingering through the day, has just breathed its last. The Bishop has been repeatedly in the cabin, comforting and praying with her: and in the intervals I hear him weeping and praying for her in his own. I have never seen such tenderness, never such humble exercise of Christian love. Alas! how his spirit shames us all! I thank God that I have seen his tears, that I have heard his prayers, his conversation with the afflicted mother, and his own private reflections on it. It has made me love him more, and has given me a lesson of tenderness in visiting the afflicted that I trust will not be in vain. I did not do him justice. I did not think he was more fitted—as he really is—for the sick room and the dying bed, than the crowded audience and the theatre of the world. On the following morning at sunrise, we committed the poor baby's body to the deep, and the Bishop read the service himself. The afflicted mother is very ill, and seems very grateful for his kind attentions. It is a solemn service; but how full of peace is the death of a little innocent! and what unspeakable consolation to a parent's heart, that there is no shade of doubt as to its eternal state—that of such is the kingdom of heaven. The evening he spent chiefly in the cabin of the poor bereaved mother; and, whilst she was bitterly lamenting her loss, instead of checking her expressions of impatience, and *prescribing* to her the duty of submission, he told her the following beautiful apologue, as one with which he himself had been much affected. "A shepherd was mourning over the death of his favorite child, and in the passionate and rebellious feeling of his heart, was bitterly complaining that what he loved most tenderly, and was in itself most lovely, had been taken from him. Suddenly a stranger of grace and venerable appearance stood before him, and beckoned him forth into the field. It was night, and not a word was spoken till they arrived at the fold, when the stranger thus addressed him: 'When you select one of these lambs from the flock, you choose the best and most beautiful among them. Why should you murmur because I, the good Shepherd of the sheep, have selected from those which you have nourished for me, the one that was most fitted for my eternal fold?' The mysterious stranger was seen no more, and the father's heart was comforted." H.

PRACTICAL.

For the Churchman.

Mr. Editor,—A few lineaments in the subjoined portrait, by the pleasing pencil of quaint old Fuller, which have reference to a state of ecclesiastical matters different from that existing in our country, can easily be overlooked, or accommodated to altered circumstances: the lessons it conveys are, "me quidem judice," worthy of all attention.

Yours, Aliquis.

THE GOOD PARISHIONER.

"We will only describe his church-reference; his civil part hath and shall be met with under other heads. Conceive him to live under such a faithful minister as before was charactered, as, either judging charitably that all pastors are such, or wishing heartily that they were.

"Though near to the church, he is not far from God. Like unto Justus, Acts xviii. 7, 'one that worshipped God, and his house joined fast to the synagogue.' Otherwise, if his distance from the church be great, his diligence is the greater to come thither in season.

"He is timely at the beginning of prayer. Yet as Tully charged some dissolute people for being such sluggards that they never saw the sun rising or setting, as being always up after the one, or abed before the other; so some negligent people never hear prayers begun or sermons ended, the confession being past before they come, and the blessing not come before they are passed away.

"In sermon he sets himself to hear God in the minister. Therefore divesteth he himself of all prejudice, the jaundice in the eyes of the soul, presenting colors false unto it. He hearkens very attentively: 'tis a shame when the Church itself is "cœmeterium," wherein the living sleep above ground as the dead do beneath.

"At every point that concerns himself, he turns down a leaf in his heart; and rejoiceth that God's word hath pierced him, as hoping that while his soul smarts, it heals. And as it is no manners for him that hath good venison before him, to ask whence it came, but rather fairly to fall to it; so hearing an excellent sermon, he never inquires whence the preacher had it, or whether it was not before in print, but falls aboard to practice it.

"He accuseth not his minister of spite for particularizing him. It does not follow that the archer aimed because the arrow hit. Rather our parishioner reasoneth thus: if my sin be notorious, how could the minister miss it? if secret, how could he hit it without God's direction? But foolish hearers make even the bells on Aaron's garments to chink as they think. And a guilty conscience is like a whirlpool, drawing in all to itself, which otherwise would pass by. One causelessly disaffected to his minister, complained that he in his last sermon had personally inveighed against him, and accused him thereof to a grave, religious gentleman in the parish. 'Truly,' said the gentleman, 'I had thought in his sermon he had meant me, for it touched my heart.' This rebated the edge of the other's anger.

"His tithes he pays willingly, with cheerfulness. How many part with God's portions grudgingly, or else pinch it in the paying. "Decimum," the tenth, amongst the Romans was ever taken for what was best or biggest. It falls out otherwise in paying of tithes, where the least and leanest are shifted off to make that number.

"He hides not himself from any parish office which seeks for him. If chosen Church Warden, he is not busily idle, rather to trouble than reform, presenting all things but those which he should. If overseer of the poor, he is careful the rates be made indifferent—whose inequality is oftentimes more burdensome than the sum—and well disposed of. He measures not people's wants by their clamorous complainings, and dispenses more to those that deserve, than to those that only need relief.

"He is bountiful in contributing to the repair of God's house. For though he be not of their opinion, who would have the churches under the Gospel conformed to the magnificence of Solomon's temple—whose porch would serve us for a church—and adorn them so gaudily, that devotion is rather distracted than raised, and men's souls rather dazzled than lightened; yet he conceives it fitting that such sacred places should be handsomely and decently maintained: the rather because the climacterical year of many churches from their first foundation, may seem to happen in our days; so old, that their ruin is threatened if not speedily repaired.

"He is respectful to his minister's widow and posterity for his sake. When the only daughter of Peter Martyr was, through the riot and prodigality of her husband, brought to extreme poverty, the state of Zurich, out of grateful remembrance of her father, supported her with bountiful maintenance. My prayers shall be, that ministers' widows and children may never stand in need of such relief, and may never want such relief when they stand in need."—*Fuller's Holy State.*

THE CHURCHMAN.

SATURDAY AUGUST 13, 1831.

The Rev. Mr. Doane's late Sermons. 1. *The Church—the Pillar and Ground of the Truth.* 2. *The Sunday School Teacher.*—We feel it to be our duty as well as our pleasure to call the attention of Churchmen to these two excellent discourses, by one of the ablest and most devoted of our clergy. The views which they exhibit, are, in a high degree, original and striking; and their wide diffusion cannot fail to be productive of lasting benefit to the cause of sound faith and true piety.

The first of these Sermons, the text of which will be immediately inferred from the title, was delivered before the Prayer-Book and Homily Society of Portland, Maine; and to the eye even of the casual observer, there is presented somewhat that is singular and worthy of notice in the fact, that a Sermon like the one now before us should have been delivered in the very land of the Puritans, before an active association for the circulation of the Prayer-Book and Homilies, and should have been received, as we are informed was the case, with the most marked approbation, not only by Churchmen, *but by the public generally.* Could we ask for a better commentary upon the solid and substantial, the enduring and the triumphant principles which have come down to us in the venerable Church of our forefathers, and "of the old time before them"?

The introduction presents at once in bold, but at the same time conciliating language, the main design of the author.

> Were I called upon to declare, under the most solemn responsibilities, the source which to me appears most fruitful of errors in religion, I should at once reply, erroneous views of the nature and purposes of the Church of Christ. And though I should do this with a full conviction of the astonishment and incredulity with which the answer would be heard by many, yet doing it in the presence of an intelligent and candid community, willing to hear from every man "a reason of the hope" that is in him, I should do it without fear of consequences to my cause or to myself.

The preacher then appeals in support of his position, to the religious state of the community in which we live, the countless hydra forms of sectarian division and denomination; and he then goes on to show that The Church, as "the Pillar and Ground of the Truth," obviates and prevents the difficulties referred to—to remove the popular objections to this principle;—and finally to urge upon Churchmen their high duties and responsibilities. The following extracts will be read with interest.

> Such as the Scriptures every where teach it—such as the Churchman understands it, is the original, is the *divine* connexion between the truth and the Church of God. The truth revealed for man's salvation; the Church, founded to preserve, to verify, to perpetuate it among men. The truth intrusted *to* the Church; the truth disseminated *by* the Church; the truth to be found ever, and by all, *in* the Church: the two joined together by God, and not to be separated but at man's utmost peril!* Now it is just this scriptural, this divine, this beautiful and comfortable principle, which the text, under another figure, is designed to express. "The Church of the living God, the pillar and ground of the truth." The "*ground* of the truth," as it maintains it, and upholds it in the world; "the *pillar* of the truth"—"the pillar," as the learned Dr. Hammond well describes it, "on a ground or basis," as it marks, for the satisfaction of all, the place of its deposite—as it sets it up before all for their observance, their admiration, their faithful and obedient reception. I have said that this truth is taught *every where* in Scripture. The time does not allow, nor does the occasion require, that I should, in detail, substantiate this assertion. Let him who doubts it, read the Bible through, from Genesis to Revelation—for before the Christian, came the Patriarchal, and then the Jewish Church—bearing this principle with him; and see how perfect, thus understood, the harmony of all Jehovah's dispensations! Let him then read it again, rejecting this principle, and see how much of His appointments who has done nothing in vain, he will find unintelligible, and apparently unnecessary—how much inferior to the provisions of human governments for perpetuation and extension, he must confess that he has found the provisions of the divine—how orphan-like and undefended "the truth" must seem to him, in the midst of this "miserable and naughty world!" Let him tell me why, if this was not its purpose, the Church was ever founded? Why, at the beginning, "the Lord added to the Church daily *the saved*"?* Why, until the end, the commandment stands, that men shall be made disciples, made members of the Church by baptism, in the name of the eternal, undivided Three? The truth is, brethren, from the rejection of this principle, have arisen the thousand errors which to-day distort, perplex, distract the faith of Christ. Rejecting the visible Church, as Christ himself established it, men, wiser than their Master, substitute I know not what vain shadow, unauthorized by Scripture, as it is unintelligible to common sense, of a Church invisible. From being the means of grace, communion with it now becomes the end. Instead of being the entrance on the way of salvation, admission to it is taught to be the attainment of its reward. The faith of Christ, taken from the Ark, daily suffers shipwreck. The truth of God, removed from its strong ground, taken down from its lofty pillar, the Church of God is trampled in the dust. "The ways of Zion do mourn." The Church, like captive Judah, weeps beneath her palm. The mystical union of the saints is rent and torn a thousand times in sunder. "The Lord that bought them" is denied by sinners whom he came to save—his mangled body daily crucified afresh. Said I not right, my Christian brethren, when I declared, that of all errors in religion, the most fruitful source is found in the prevalent misconception or perversion of the nature and purposes of the Christian Church?

The following eloquent refutation of some of the charges either ignorantly or wickedly made against our Communion, will go home with power to all who read it:

> Churchmen are said to substitute the Church, for the word of God. No one, that ever looked into her articles or formularies, could sincerely make that charge; and he who made it without due examination, must bear the guilt of unjust judgment. There is no principle more characteristic of the Church than her implicit submission to the paramount authority of Holy Scripture. Neither, with the Romanist, does she supersede it by tradition; nor, with the enthusiast, by fancied communications of the Spirit, or illuminations of the light within. "Holy Scripture," she says, in her sixth article, "containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation"—and, again, in her twentieth article, "although the Church be a witness and a keeper of holy writ, yet, as it ought not to decree any thing against the same, so, besides the same, ought it not to enforce any thing to be believed for necessity of salvation." In a word, her creeds are scriptural, her articles are scriptural, her liturgy and offices are scriptural, even her canons and her rubrics are drawn from Scripture. How could it ever be alleged, then, with the slightest show of plausibility, that Churchmen, as such, are not friendly to the circulation of the Scriptures?† Maintaining, as they do, that "the Church of the living God," is "the pillar and ground"—the upholder, preserver, and proclaimer—"of the truth," they must be recreants indeed, if, with Paul, they do not pray themselves, and call on all men to pray, that the "word of the Lord may have free course, and be glorified." Who shall presume so far to abridge them of that liberty with which Christ has made them free, that they shall not choose for themselves the mode in which they will labor for that holy end? Who shall misrepresent their honest conviction, that the separation of the Word and Church of God—the sending the Gospel as Christ never sent it, nor his Apostles, without the ministry and sacraments—is a departure from the simplicity and purity of "the truth as it is in Jesus," into opposition to the Bible, and, of course, rebellion against its Author?—It is one of the most common things in the world, to represent Churchmen as formalists. If it be formalism, to adhere, upon conviction, to that *form* of the Church, which Jesus Christ designed, and his apostles executed—if it be formalism to worship God, as Jesus, when on earth, worshipped him; and as prophets, and apostles, and martyrs, and saints, in all the best and purest ages, worshipped him, with prescript forms of prayer, then must Churchmen submit; yea, then will they rejoice and glory to submit, to the thrice honorable charge. If it be meant, that so to receive the constitution of the Church, and so to offer before God its prayers and praises, be, of necessity, to be *mere formalists* in religion, be of necessity to worship God with the lips, while the heart is far away from him, then—with all meekness and humility, as of men who presume not to make boast of any thing before God—must they protest against the charge; reminding those their accusers that God alone knoweth the heart, commending to them that true Christian charity which "thinketh no evil," and exhorting them not to judge, lest they be judged of the Lord.—Of the charge of exclusiveness and want of charity, the last objection now to be considered, we can only say, that it could never have been brought but in ignorance or wilful prejudice. No better refutation of it can be offered, than in the fact, that, when it suits them to do so, her adversaries charge her with a liberality, amounting, in their view of it, to indifference to the truth. For wilful prejudice, we can do no other, and no better, than to supplicate the grace of God, to forgive the entertainers of it, and to turn their hearts. To the ignorant, we say, come among us, and make yourselves acquainted! You shall find no one of "the little children" whom the Saviour would have come to him, kept back from baptism, for the omission or transgression of its parents. You shall find no man repelled from that holy supper, to which the Saviour freely invited *all* to come, unless for open and notorious sin. You shall find no inquisition sitting on the hearts and consciences of men—no terms of communion imposed, which God's word does not enjoin—all invited to examine themselves, and so to eat of that bread, and drink of that cup—none sent empty away, who can "draw near with faith, truly repenting of their sins, being in love and charity with their neighbors and intending to lead a new life, following the commandments of God."‡ You shall find, in a word, that to be firm and immoveable in maintaining the truth, is consistent with the most expansive benevolence—that conviction of the errors and sins of others, rejection of them, condemnation of them, is perfectly compatible with charity for their persons, and the most ardent love for their souls—in short, that "speaking the truth in love," is the Churchman's, as it should be the Christian's, motto.

The discourse entitled, "*The Sunday School Teacher*," is grounded upon the words of the prophet Daniel: "*They that be teachers, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever.*" Nowhere have we seen the dignity of the Sunday School Teacher's office so nobly and so beautifully set forth. The following extract affords a fine specimen of the author's characteristic force and beauty of style.

> It was the reputed glory of Socrates, that he brought philosophy down from heaven, to dwell in the abodes of men. It is the real glory of the Sunday School system, that it not merely brings down the only true and precious, the divine philosophy, from heaven, to dwell with men, but opens before them a way, and floods it with a sea of light, by which whosoever will may ascend and dwell in heaven with God. A philosophy, not, like his, for kings, and conquerors, and statesmen alone; but for the ignorant, the destitute, the persecuted—the cheerer of dungeon vaults, the lightener of the load of poverty, the solace and the support of sickness and of unbefriended sorrow. A philosophy, not, like his, to "play round the head," and leave its boasted teacher to indulge in practices, to which, in the instructions of a Sunday School, it were a shame even to allude; but one that finds and fills the heart, searches out and cleanses its most hidden wickedness, and sweetening the fountain, makes the streams all pure. A philosophy that in the hour of death does not desert its followers, but stays the heart that faints and fails upon the sure mercies of the living God, and reveals to the eye that is closing on the unreal pageantry of time, the glorious certainties of the eternal world—"heaven" opened, and "the glory of God, and Jesus standing on the right hand of God." "Greater," saith Jesus, "hath never risen among them that are born of women, than John the Baptist: notwithstanding, he that is least in the kingdom of heaven"—the humblest teacher of the blessed Gospel—"is greater than he." How much greater, then, in all that constitutes true greatness, than Socrates, how much nobler and more elevated his position, how much nearer God, how much more truly the benefactor of man, the faithful and intelligent instructer of the Sunday School! From the mouth of God's appointed minister—from the solemn lessons and impressive services provided for her children by the Church, or from the sacred page of the divine, thrice-blessed, life-bestowing word, he takes, with pious care, the lesson of salvation; and, with kind looks, and words brought down to their intelligence, and gentleness that no perversity can vex, and patience that no dulness can exhaust, imparts it, "line upon line, and precept upon precept, here a little, and there a little," even as their weakness can bear, and their ignorance understand, and their inexperience apply it, to the babes and sucklings of whom his charity takes care. And, as she sits there, in her meek Christian love, upon that low bench, an angel of mercy to those else untended lambs, queens and imperial mothers, from their high estate, might well be proud to stoop, and do that maiden reverence. And, could the soul of Newton from its resting-place come back, and, from its watch-tower here on earth, go forth again among the stars, from the rapt contemplation of their old unfailing fires, the measure of their orbits, and the demonstration of their laws, it might return with joy, and, in the humble labors of the Sunday School win glory that should outshine all his fame, and, in its blessed consequences, outlast the skies on which his name is graven.

The advantages of our General Sunday School Union are painted in the most vivid colors, in the following passage.

> Do we need a plan, a system, a purpose? The wisdom of the Church, her venerable fathers, the ablest of her sons, come forward to supply them. A plan, too, not like the laws of the Medes and Persians, incapable of change; a system, not like that fabled couch of old, to which, by stretching or by shortening, all cases and all circumstances must be accommodated—but a system, a plan, which, as the wisdom of the Church devised, so the wisdom of the Church can change, can modify, can improve it—a plan, a system, I take it upon myself to say, which *will* be modified, which *will* be extended, which *will* be perfected so far as man's wisdom can make perfect, until the best interests of the whole Church shall be secured and subserved; until, from Maine to Louisiana, there shall not be one little child, that may not feel its genial influences, and grow up in the sunshine of its blessing.—Do we need concert, co-operation, harmony of feeling and of action? It is the "General Protestant Episcopal Sunday School Union"—and, as its name expresses, so its principles supply them. A "Union" not of discordant materials, the iron cleaving from the clay;* a "Union" not on the basis of compromise and conciliation; a "Union," not of men "agreeing to differ;" avoiding even to pray in common, lest God's blessing should, peradventure, fall where some one did not wish it—but a "Union" of men, *agreeing to agree;* men, who as they are united by *one* baptism, into *one* body, in the service of *one* common Lord, so they do most earnestly desire for themselves and for their children, *one* mouth, *one* mind, *one* heart.—Do we need experience? It comes to us from the North, and from the South, from the East and from the West; and, imbodied in the Reports of the Society, is poured again upon the Church, a full and living stream to fertilize and gladden all the land.—Finally, do we need, above all other things, the instruments and means of education—do we need intelligence and intercourse—do we need papers, and tracts, and books—the aliment of the soul, the medicine of immortality? Then, let the word be spoken and they are yours! Let the decree go forth, and every wind of heaven shall bear their blessed balm out, for the healing of the nations! Brethren of the Church, we say to you, with the old sage of Syracuse, "Give us but where to stand, and we will move the world!" Let us set up our Press! Give us the means to wield that lever of the immortal mind! and, with God's blessing on his own good cause, we pledge ourselves to move the world—to pour upon it a sea of knowledge and of truth, that can alone roll back the torrent of licentiousness and infidelity; that shall bring on the glorious time when all "the kingdoms of the world" shall be "the kingdoms of our Lord, and of his Christ!"—Brethren of the Church, by your bounty the Press *has been set up.* Its mighty energies are working now triumphantly in the good cause of knowledge and of pure religion. With heavenly favor on our efforts and your prayers, the glorious truth, let us not doubt, will spread from shore to shore! But while we advance, we would perpetuate its triumphs. We would set up our trophies, as our march bears onward. We ask your generous bounty, then, never withheld from any worthy object, in aid of the Stereotype Fund†—that we may be enabled, not only to print for present use, but to *stereotype*, to make perpetual, through all coming time, the publications of the "Union."
>
> I have spoken to you, brethren, of the power of the Press. And mighty it is, for good, or—alas! in human hands—for evil purposes. Who has not seen, with tears of bitterness and blood, the prostitution, in our age, and among us, of its heaven-given energies? Who has not seen its wondrous enginery exerted in opening in our land fountains of pollution, and pouring out upon it an ocean of vice and irreligion? Shall it sweep on unheeded? Or shall we seek, with holy prayers, to avert or mitigate the omen? To-night, brethren of the Church, your intervention is invoked. Give us of your abundance. Aid us with your influence. Encourage us by your prayers. The word of truth, thrown out, by your assistance, on the ruthless tide, shall, by God's blessing, make the bitter waters sweet. In the vale of misery, well-springs of salvation shall be opened. There shall be fountains in the wilderness, and streams in the desert. The "pure river of the water of life" "shall make glad the city of our God."

---

* There needs no other reference in illustration, than to the recent *explosion* in the British and Foreign Bible Society. "How *can* two walk together unless they are agreed?"

* This is the literal translation of the text, Acts ii. 47; the participle rendered by our translators "should be saved," being the present participle: the only one of the three (past, present, and future,) says Bishop Middleton, which positively excludes the Calvinistic interpretation. In whatever way the phrase be translated, our argument is clear and irresistible. For whether the persons spoken of had been saved, were saved, or were to be saved, their being added *by the* Lord, to the Church, proves *first*, his design of a *visible* Church, and *then*, its prominence in his plan of salvation.

† There is an ignorant prejudice current in the world; that Churchmen are opposed to giving the Bible without the Prayer Book But this is not true, in fact. They are glad to give both, or either. What they object to, is the separation of the Bible from the ministry and sacraments.

‡ Exhortation in the Communion Service.

* There is sound wisdom in the following passage of Lord Bacon; and, had its sentiments been more prevalent in the Church, there had been less amalgamation with others, and more harmony with all. "There be also two *false peaces, or unities;* the one, when the peace is grounded but upon an implicit ignorance; *for all colors will agree in the dark:* the other, when it is *pieced up upon a direct admission of contraries in fundamental points:* for truth and falsehood, in such things, are like the iron and the clay in the toes of Nebuchadnezzar's image; they may cleave, but they will not incorporate."—*Lord Bacon's Works,* (Basil Montagu's edition,) Vol. I. p. 11.

† The collection at the Annual Sermon is, by a vote of the Managers, appropriated to the increase of the Stereotyping Fund.

Bishop Heber.—We have received a letter from a respected clergyman in the South, with reference to the Review of Bishop Heber's Works, which appeared in the eighteenth number of the Churchman; and likewise the following communication from a source entitled to the utmost deference, relating to the same subject. We take pleasure in assuring our brother at the South, that the italics and the capitals, to which he alludes, were not introduced by us, but were an exact reprint from the London edition of the Christian Remembrancer. In regard to Bishop Heber's sentiments upon amusements, we regarded them as introduced into the Review merely as a part of the main argument upon his Church principles; and we did not, and do not see in them the slightest countenance to vice and immorality: according to our understanding of them, the Bishop simply alludes to the plain distinction between the abuse of a thing and the thing itself: he does not say that worldly amusements may not be, and are not, dangerous in their tendency; but he does say, that no religious party has a right to condemn an individual as destitute of religious character, merely because he participates in the amusements referred to, which he regards as innocent. No one could regret more than ourselves any dangerous inference which might be drawn from the language of Bishop Heber, as well on the account of our holy religion, and our venerable Church, as for the sake of the all-glorious character of Heber himself, the purity of which we cannot endure to see stained with such reproach. But we believe that no such inference can be fairly drawn, either from the "Critique on Mr. Scott," or from the quotation of it in the Review. Our own sentiments upon this subject, it appeared to us unnecessary to obtrude upon the public; but we trust that our respected brother at the South will rest satisfied with the declaration, that we have read with deep and devout attention, not without frequent aspiration and prayer, the remarks of our excellent Bishop Ravenscroft upon this subject; that we honor them from the heart, and that we fully and conscientiously accord with them.

As it would seem, however, that some of our brethren regard the language of Bishop Heber in a different point of view from that in which we regard it, we deem it the just privilege of our correspondent to speak his own sentiments in the communication which follows, in order that there may be no ground whatever for error or misapprehension.

To the Editor of the Churchman.

Dear Sir,—I have this moment noticed an article in your paper of the 16th and 23d ult., from the *Christian Remembrancer*, professing to detail the opinions of Bishop Heber, upon certain points. As a high *Churchman* and *minister* of Christ, allow me to say, Mr. Editor, that that article has given me *great pain*; particularly that part of it which relates to Heber's sentiments upon the subject of "*Amusements, relaxations, hot dinners* on *Sundays*, &c." I have no time now to enter upon the discussion of these points further than to express my settled conviction, that they are directly hostile to the *true spirit of the Gospel of* Christ—were not the real sentiments of the Bishop's "last days"—and have a tendency to lower the standard of Christian morality, to an alarming degree, and to bring *reproach*, and *deserved reproach*, upon any class of our communion who advocate them. Neither Bishop Heber nor any other Bishop, nor Minister in the universe is the true pattern, either in faith or practice upon these points. I know of no other standard of moral duty but the holy and *eternal* law of God; *that law which is our schoolmaster to bring us unto* Christ. And whoever sets up another less pure and inflexible standard, does, as I humbly conceive, take away the only true mirror in which the sinner can discern his real state before God, and the only effectual instrument to lead him to the sacrifice and righteousness of Christ.

Even were this view of the matter incorrect, still, I can conceive no use in publishing statements calculated to increase a laxness in Christian morals, which we have all too much reason already to deplore.

I am willing to believe, Mr. Editor, that the *passages* complained of could not have come under your eye. At least, may I not hope that a reconsideration of them will prompt you to do all in your power to prevent the evils to the Church I *know* they are occasioning. L.

Memoir of Dr. John Watts.—There is perhaps no character more worthy of general esteem, or more sure of acquiring it, than that of the accomplished and devout physician. The Memoir of Dr. Watts affords a happy illustration of the truth of this remark; and the admirable "outline of an accomplished physician, a good citizen, and a sincere Christian," which Dr. Moore has sketched with so much ability and good taste, presents an example to the young practitioner worthy of all imitation. Most sound and just is the remark of Dr. Moore, that "learning and talent, when associated with religion and virtue, are of inestimable value; but when they exist unaccompanied by virtue, they often prove a snare and a disgrace to their individual possessor, and in proportion to their extent, a curse in place of a blessing to society at large." This truth should be hung up in letters of gold within the *study* of every one who devotes himself to the profession of medicine. We give place with much pleasure to the following communication on the subject of this Memoir.

For the Churchman.

Mr. Editor,—Confident am I, that you will not hesitate to admit to the pages of the Churchman, matter as important and interesting as the following;—extracted from the Memoir of the life and character of the late Dr. John Watts of this city; by Dr. Samuel W. Moore. It is delightful to record on the pages of our Christian periodicals, the testimony to the truth and vital importance of the Christian faith of two highly distinguished members of a profession, so intimately connected with the best interests of man, and hitherto so sparing in its contributions of talent, influence, or attention to the religion of Christ. Such men as Dr. John Watts should be had in long and affectionate remembrance in all the Churches.

If in what I am now about to say respecting his (Dr. Watts) character as a *Christian*, I should be thought to dwell longer on the subject than is called for by the occasion, I must observe that I could not presume to exhibit as a faithful portrait, one in which I had omitted to display in some relief, a feature which during life had appeared so prominent and striking. I was also willing to take advantage of this occasion, to bring forward such an eminent example of Christian piety, in a member of a profession which had once rendered itself obnoxious to the charge of infidelity, whose sons, lured by the false lights of a vain philosophy, had strayed from the safe path where experience had been a guide, and revelation a light, and who had in consequence become lost and bewildered in the mazes of science.

But that day I trust is past; like the prodigal son they have returned, and we may rejoice in the hope, that physicians in no degree less than other enlightened men, now find their path cheered by a better and a brighter light than any which reason alone can afford.

Christianity with Dr. Watts did not consist in a mere speculative faith, the cold assent of the understanding, which exhibits no effect on the life; but in him Christianity appeared more in its true light, his faith was an active principle, whose benign influence was extended over the whole character, purifying the affections, regulating the thoughts, and controlling the conduct. He appeared deeply imbued with strong religious feelings, the effect of which was visible in all his intercourse with society, and especially in the chambers of the sick, where frequently if he thought the occasion called for it, and a fit opportunity occurred, he would seize it to convey some important moral lesson, or some seasonable religious counsel;—and may it not be reasonably hoped, that this, like the seed sown, sometimes fell upon good ground, where it "sprung up and yielded fruit a hundred fold?"

As a Christian life, is the best preparative, and only sure ground of hope, for a peaceful and happy death, that which might reasonably have been hoped for in his case, actually took place, and he, who had long and faithfully led the life, was finally permitted to die "the death of the righteous." This mournful event occured on the 4th of February, 1831, he then being but a few weeks over forty-five years of age.

During his last sickness, he not only expressed his resignation to it, as a wise dispensation of Providence, but he also acknowledged his gratitude for what he hoped would prove the means of gradually reconciling the minds of his family to an event, which he felt impressed with the belief was not very remote. He hoped they might thus escape that increased anguish which a more sudden and unexpected blow could not fail to produce.

This same disposition to spare the feelings of those most near to him, was evinced in some very striking instances immediately preceding his decease, proving a degree of disinterestedness and self-possession, truly remarkable on such an occasion.

From all this, it may be concluded, that death in his approach did not appear to him arrayed as the king of terrors, overwhelming him with consternation and amazement; but rather as a peaceful messenger, commissioned from on high to conduct him home. Fully conscious until the last moment, of the awful event which was about to take place, and deeply impressed with its solemnity, he was still calm and tranquil, professing his strong faith in the all-sufficient merits of his Saviour, and acknowledging the power of his grace, by which he felt himself sustained.—On him alone, as the rock of his salvation, he built all his hopes of pardon, acceptance, and eternal life. Hence, in this trying season, when but for that foundation, his heart would have been overwhelmed, he was enabled to endure the present with pious resignation, and look forward to the future with an humble hope, sure, steadfast, and full of consolation, for he upon whom he relied for succor, was then found to be "a strong rock, and a house of defence."

The fatal moment having arrived which was to sever all earthly ties, although possessing much to render life attractive, an affectionate family, numerous and devoted friends, competent fortune, and enjoying, in a rare degree, the confidence and esteem of the public, he was ready when called upon to relinquish all these blessings—not with that cold and cheerless feeling, with which philosophy may teach her disciples to submit to inevitable evil, but with that calm resignation, and cheering hope, which Christianity alone inspires. Her disciples are taught, that through the atonement of Christ, their redemption is accomplished, whereby, on fulfilling the conditions, they are made heirs of the promises contained in holy Scripture, that through faith in him alone, as Mediator and Advocate, they have access to God, who having become to them a reconciled father, will not impute to them those sins which have been blotted out in the blood of a Saviour; by whom they feel assured the power of death has been destroyed, and the grave has become but the gate of admission into the regions of eternal bliss.

The true disciple of Christ, who has a well-grounded hope that he has been made partaker of these most gracious promises, and upon whom they have produced their full effect, cheered by that hope, and animated by the glorious prospect which these promises unfold, is enabled to view death in a very different light, and to meet it with feelings altogether unlike those, with which it is regarded and submitted to by the mere philosopher, however blameless his life, or pure his morals,—and the advantage which, in this respect, he possesses over the latter, is sufficiently striking and manifest.

In proportion, indeed, to the progress made in the Christian course, and the degree of perfection attained in the Christian character, the apparent evil of death diminishes, until it comes finally to be regarded less as a punishment than a privilege, whereby a life of suffering and sorrow, or at best, of but imperfect and uncertain enjoyment, is exchanged for one of full, perfect, and eternal fruition; and even the most unfavorable light in which the Christian should view death, is as an "affliction which is but for a moment, that worketh for him a far more exceeding and eternal weight of glory."

Thus had the subject of this imperfect sketch learned to regard death, and now being supported by the same faith and cheered by the same hope, he was enabled to participate in the feeling of the great apostle, when he was prompted to exclaim "For to me to live is Christ, and to die is gain."

For the Churchman.

Mr. Editor.—I rejoice to find that you have published entire the able and very interesting statement of the condition of the General Theological Seminary of our Church, issued in the form of a Circular by the Standing Committee of its Board of Trustees, and I beg leave to express a most hearty concurrence in the views expressed in your editorial article on the subject. The reputation of our General Seminary as a source of thorough theological education, is already too well established to need remark. But it remained to be made known that this education was to be obtained on terms so singularly cheap—so nearly gratuitous, as the Circular of its Trustees discloses. From personal knowledge, I can testify to the enjoyment of every necessary comfort by the inmates of the Seminary, and to the delightful harmony and godly quiet which have pervaded the establishment. That in such a situation, the instructions of men, confessedly among the most eminent in the Church for skill in their respective departments, the use of the excellent library of the institution, and all the advantages of a residence in the great commercial metropolis of our country, should be attainable at an expense of less than eighty dollars a year, seems hardly credible! Yet such is the fact! And even this expenditure is reimbursed, with the addition of more than $20, to the incumbents of the ten scholarships already founded.—Such are some among the advantages of our *General Theological Seminary*, Mr. Editor! Long may it flourish! And *for one*, I must express the wish—nay, I may say, give utterance to the prayer—that it may engross the confidence and support of our whole Church.

Yours, &c. Minimus.

For the Churchman.

Mr. Editor,—I saw an article in a late number of the Churchman, with the signature C. M. A., on the establishment of free churches in this city, recommending a plan which, in my humble opinion, is in many respects, inconsistent with the design of this noble and laudable project; and, if put upon trial, would be found impracticable and injudicious.

As I admit that the most of the reasons which he sets forth to urge the necessity of preaching the Gospel to the poor, are correct, I will proceed to examine the method which he proposes, to accomplish and sustain that object. In the first place, he wishes to get up congregations and churches, under the auspices of a City Mission. I can discover no objection to this. He then proposes to rent a part of the pews of the churches; and thinks this most expedient, because there is a spirit in our nature repugnant to the idea of being dependent. But this plan would not obviate this objection. If only a part of the pews were let out, and at such a low rate as he recommends, they would be dependent on missionary aid to defray the expenses of the churches and salaries of their ministers. They would not be free churches: therefore, those for whom the free pews were intended, would have the same objections against visiting them, as they now have against the present churches. They would be styled just what they inevitably would prove to be—churches for none but poor people; and we should find this so repulsive to human pride, that it would reduce the number down to those only who are extremely poor. And in what neighborhood, amid so many churches of other denominations, could we find enough of this class of people to justify our keeping up a church for them. They would have to depend entirely upon us for pecuniary aid to keep up their churches. Therefore, our support under this plan would be much limited, and its continuance very precarious. Again—he thinks, that if a part of the pews were sold, it would afford greater convenience to members of families for sitting together. If we consider this in a practical light, I hold that those who occupy the free pews, would not, under this arrangement, have so many opportunities to partake of this favor, as if all the pews were free. Indeed, this inconvenience prevails but very little whenever our churches are thrown open upon charitable occasions, &c.

Mr. Editor, as you have kindly opened the columns of your paper to discuss and amend this matter, I beg leave to add a link to the chain of suggestions, or rather strengthen some one that has been added. In the first place, let a subscription paper be set in motion, under the authority and management of a City Mission Association; and when they shall have obtained a sufficient amount of funds, let them build a church: but not a church merely for poor people. No! a church free for *all*:—for the advocate of none but free churches, for the occasional visiter, for the stranger, and for the poor;—with no line of distinction, no such painful objection, either to be felt in sitting there, or to be urged against visiting it. Many persons, of all classes of the community, who might live in the neighborhood of it, would resort to it because it was convenient to their homes. The occasional visiters of churches would go there, because they would know that their presence there did not infringe upon the calculation of dollars and cents. And if any such were not willing to take aught for naught, they could always contribute for value received, in adding to the amount of the plate collections. The stranger would go there, because he would be told he would not have to loiter around its doors, and seek for some one to say to him. "Come in and tarry with us." The poor would go there, because he was sought after, and invited to come and hear the holy Gospel taught, and respond to the sublime strains of our Liturgy.

We will now devise some way by which a church on this plan can be supported. As soon as the missionary collects his congregation, let there be a vestry appointed, from among those who contemplate being permanent attendants. Let them appoint annually a committee of their body, to make personal application to each member of the congregation, for so much as he or she is willing to contribute; not for the exclusive right to a pew or seat, but to defray the expenses of the church, to have the Gospel preached.

Now, sir, let us unfold the details of an operation like the above, as near as the most reasonable calculation will admit. We will suppose, for instance, that a church of this kind would have a congregation of two hundred persons, who were willing to pay in the following ratio: twenty, $20; twenty, $10; thirty, $5; forty, $2; forty, $1; fifty, 50 cents;—all of which, added up, amounts to $895. And can we not reasonably suppose that there could be $305 per annum collected during the times of public worship? If so, we can calculate from these two sources, $1200 per year. And I ask any person acquainted with the management of church affairs, whether, if that sum were economically and judiciously disbursed, it would not meet the current expenses of a church like this, and leave a fair salary for a minister, provided he had not too large a family.

I sincerely wish the influence and exertions of the friends of this measure were united to propel it onward. It is from Sunday School Teachers and Committees, that I have learned a great deal to convince me of the positive necessity of such places of worship. Would they not lend us their energy and zeal, in a cause so closely identified with their arduous duties—they, who have so often spread before us the spiritual wants of the poor of this community? If we could get this powerful lever to act with us, under the supervision of our respected Bishop, with the blessing of Almighty God, we would accomplish the work. H. M.

New Publications.—The Anabasis and the Cyropœdia of Xenophon, the first two volumes of the Family Classical Library, the republication of which has just been commenced by Mess. J. & J. Harper of this city. The design is to give a series of correct and elegant translations of the best classic authors. There are various and obvious reasons which make a publication of this kind highly desirable in this country; and we doubt not, that the publishers will be amply remunerated by the sale for the heavy expenses, which are necessarily incurred in such an undertaking. We shall take further notice of this publication next week.

Sermons and Address on Confirmation, *by Bishop Dehon.* Messrs. T. & J. Swords.—This is the second edition of this beautiful and excellent little work. It cannot be too widely circulated in the parishes of our communion, and among those who need information and instruction in regard to this important rite of the Episcopal Church.

Constitution of the New-York Young Men's Society.

Confirmations by the Bishop.—Thursday, July 8, Trinity Church, Plattsburgh, 22; ninth Sunday after Trinity, July 31st, St. George's Church, Schenectady, 9.

☞ It will be seen by the addition now made to the Bishop's routine of visitations, that it extends to Sunday, September 11th.

Sunday, 14, Geneseo, A. M.; Avon, 4 o'clock P. M.; 15, Le Roy; 16, Batavia, A. M.; 17, Buffalo, P. M.; 18, Manchester; 19, Lockport, A. M.; 20, Brockport, A. M.; Sunday, 21, Rochester, St. Luke's, A. M.; St. Paul's, P. M.; 22, Penfield; 23, Palmyra; 24, Pultneyville; 25, Sodus, East Ridge, A. M.; 26, Oswego, P. M.; Sunday, 28, Syracuse, A. M.; Onondaga Hill, P. M.; 29, Jamesville; 30, Manlius; 31, Pompey; Sept. 1, Fayetteville; 2, Oneida Castle; Sunday, 4, New-Hartford, A. M.; Utica, P. M.; 5, Paris; 6, Oriskany, A. M., Rome P. M.; 7, Trenton, A. M.; 8, Norway, A. M., Fairfield, P. M.; 9, Little Falls, A. M; 10, Johnstown; Sunday, 11, Duanesburgh.

Bishop Bowen.—Letters have been received in Charleston from Bishop Bowen, dated Liverpool, June 8, in which he states the improved condition of his health.

INTELLIGENCE.

ECCLESIASTICAL PROCEEDINGS.

Convention of New Hampshire.—The consecration of Christ Church, recently erected at Salmon Falls, Somersworth, and the meeting of the New Hampshire Protestant Episcopal Convention, drew together most of the Episcopal clergy of this State, with a large number of the laity. We give the public a brief abstract of the proceedings on these interesting occasions.

Christ Church was opened for divine services on Sunday, July 24th, at 9 o'clock, A. M. The Rt. Rev. Bishop Griswold proceeded to consecrate the church in due form. The sentence of consecration was read by Rev. Mr. Howe, of Claremont, after which morning prayers were read by Rev. Dr. Morss, of Newburyport, Mass., and a sermon was preached by the Bishop, from 2 Sam. xxiv. 24. The morning services were closed with the communion, administered by the Bishop, assisted by the Rev. Mr. Howe. In the afternoon, Bishop Griswold confirmed 15 persons, and made a very impressive address to the candidates. Rev. Mr. Burroughs, of Portsmouth, delivered a very appropriate discourse from 1 Kings, ix. 3.

Sunday evening Rev. Dr. Morss preached in Christ Church, Rev. Mr. Howe preached at St. Paul's Chapel, Great Falls. Services were also performed in the Congregational Church (Rev. Mr. Winslow's) at Dover. Rev. Mr. Ballard, of North Charlestown, officiated at the desk, and Rev. Professor Hale, of Dartmouth College, preached from Ps. iv. 6, 7.

Monday morning, July 25th, the Convention met at Great Falls. The Bishop being prevented, by indisposition, from attending the meeting, Rev. Mr. Howe presided. Rev. Mr. Ballard preached the Convention sermon, from 2 Cor. viii. 24. The remainder of the forenoon was spent in hearing parochial reports, and in the transaction of business. In the afternoon the Missionary Society, and the Sunday School Union held their anniversaries. After the Convention had completed their business, Rev. Mr. Howe preached. The next annual Convention will be held at St. Luke's Church, North Charlestown. In the evening, Rev. Mr. Ballard preached at Great Falls, and Rev. Prof. Hale preached a sermon before the Missionary Society, at Salmon Falls, from Dan. xii. 3.

At Dover, Tuesday evening, Rev. Mr. Backaller, of Salmon Falls, read prayers, and Rev. Mr. Ballard preached from Col. iii. 1.

Much credit is due to the citizens of Salmon Falls for their liberality, and the zeal with which they have prosecuted their undertaking to its completion. The Church is an ornament to their village, and we hope that it may prove a channel through which they shall receive the choicest blessings of Heaven. It is built in Gothic style, and furnished with great neatness and taste. On Sunday it was filled to overflowing, and the audience appeared deeply interested in the solemn and impressive services of the occasion. The choir, assisted by Mr. Ostinelli, and several others, performed admirably well.

Notwithstanding the great want of ministers, the prospects of the Church in this region are encouraging. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—*Dover (N. H.) Chronicle.*

Washington College.—The fifth annual commencement of this institution was celebrated in Christ Church, in this city, on Thursday of last week. A large number of clergy and literary gentlemen from this State and from the adjacent dioceses were present, and the house was crowded with an attentive, and we doubt not, highly gratified audience. The productions of the young gentlemen were marked by vigorous thought, cultivated taste, and manly elocution, which reflected great credit and honor, both on themselves, and on the able and efficient Faculty of the College. The examinations of the Senior Class in all the studies of the collegiate course, and of the under classes in the studies of the last term, were continued for several days previous to the Commencement, and were in general very satisfactory to such of the Examining Committee as were present. The result afforded good evidence that the instruction imparted in Washington College will not suffer from comparison with that of our most celebrated literary and scientific institutions.

The degree of Doctor of Laws was conferred upon His Excellency John Samuel Peters, Governor of the State of Connecticut; and the degree of Doctor of Divinity upon the Rev. Daniel Burhans, Rector of St. James' Church, Newtown, the Rev. Harry Croswell, Rector of Trinity Church, New Haven, and the Rev. Bethel Judd, Rector of St. John's Church, New London.

The degree of Master of Arts was conferred upon Alfred Hall, Isaac Hazelhurst, Henry Smith, and Henry Watson, Alumni of Washington College, and upon the Rev. William Jarvis, an alumnus of Union College; and Rev. Joseph T. Clarke, an alumnus of Middlebury College. Patrick Henry Greenleaf, A. M., an alumnus of Bowdoin College, was admitted *ad eundum.*—*Episcopal Watchman.*

Church Scholarship Society.—The annual sermon before this Society was delivered in Christ Church, in this city, on Wednesday evening, August 3d, by the Rev. Theodore Edson, Rector of St. Anne's Church, Lowell, Mass., from 1 Tim. v. 8. *If any provide not for his own, and specially those of his own house, he hath denied the faith, and is worse than an infidel.* Prayers were read by the Rev. Dr. Crocker, Rector of St. John's Church, Providence, R. I.

On Friday evening, at a meeting of the Board of Directors, the following resolution was unanimously adopted:

Resolved, That the thanks of the Board be offered to the Rev. Theodore Edson, for presenting the wants of the Church, and the claims of the Church Scholarship Society in so just a light, in the sound practical discourse, delivered by him on Wednesday evening, and that a copy of the same be requested for the press.

On Thursday evening, August 4th, an adjourned meeting of the Society was held in Christ Church, Hartford. The Right Rev. Bishop Brownell in the chair. A list of officers chosen for the ensuing year will appear in our next. A very able report from the Board of Directors was read by the Corresponding Secretary, Rev. N. S. Wheaton, which will soon be laid before the public, and will be very widely circulated. It should be read, and pondered, and remembered, by every Episcopalian throughout our country. It gave rise to an animated and protracted discussion, in which the Rev. Dr. Judd, of New London, Rev. Dr. Wainwright, of New York, Rev. Dr. Burhans, of Newtown, George Beach, Esq., Samuel H. Huntington, Esq., and Rev. N. S. Wheaton, of Hartford, Rev. Dr. Milnor, of New York, Rev. Prof. Potter, Rev. Mr. Pyne, and Rev. Mr. Doane, of Boston, took part.—*Ibid.*

The Commencement of Waterville College, on 27th the ult., was attended by many distinguished persons. Among whom were Governor Smith and suite, and Messrs. Holmes and Sprague. An address was delivered before the Associated Alumni, by Mr. Holmes. The degree of LL. D. was conferred upon the Hon. Nathan Weston, one of the Judges of the Supreme Court of Maine. The degree of Bachelor of Arts was conferred upon five young gentlemen. Dr. Chaplin was unanimously re-elected President of the College.

At the Commencement of Union College, on the 27th ult., the degree of A. M. was conferred on 19 young gentlemen, and that of A. B. on 75. The degree of D. D. was conferred on Rev. Archibald Mason, of Wistraw, Scotland; and Rev. Joseph Penney, of Rochester, N. Y.

Episcopal Self-supporting School.—This interesting Institution commences its vacation on the second Monday in August, lasting until the first Monday in October.—Through this incipient term, the condition of the school has encouraged the Managers in their undertaking. Experience has shown them the kindness of Providence, which led to the selection of their excellent Superintendent, the Rev. John B. Clemson, and the value of the services of the classical Professor, the Rev. Joseph H. Coit. The difficulties of accommodation, arising from the protracted delay in finishing their building, have been the only ones they have had to encounter. And nothing could have marked the character of the young men, who have passed through them, with a higher stamp, than the patience and cheerfulness, with which every deprivation has been met and sustained in the accomplishment of their object.—There is every thing to encourage, and nothing to dishearten, beyond the single circumstance referred to, which has now passed by. The first year will undoubtedly be an anxious and trying one. But, afterwards, difficulties will, we believe, give way, and this result will be altogether encouraging. The collections of funds have as yet been very limited. There have been about $3000 obtained in Philadelphia; but no assistance has as yet been rendered from abroad.—*Ep. Recorder.*

Diocese of New-Jersey.—When the editor of this paper first became a minister in this diocese in 1805, there were five clergymen in it. It is highly gratifying to observe, among other evidences of improvement under the judicious, steady and pious efforts of our venerated friend, the Bishop of this diocese, the successful progress of "the Society for Promoting Christian Knowledge and Piety." We well remember our solicitude, when in 1810, after public notice through the State, *four* or *five* individuals met at the house of the present diocesan to organize that society. It is a delightful reflection that the society, besides distributing some thousands of Bibles and Prayer Books, contributing to Stereotye plates, for the Bible and Prayer Book, diffusing important instruction through the medim of Tracts, has now a permanent fund of more than 1,400 dollars. We have not time now to give an abstract of the Journal which lies before us, but take pleasure in saying, that from the parochial reports, the affairs throughout the diocese appear to be flourishing. And here we would urge the propriety of having at the end of every Journal of a Convention, a tabular view of its statistics.—Besides the convenience such a table affords for reference, a view can be easily given of the whole state of the diocese. And, if such a table were required it would tend to make every minister and parish careful to give in the parochial reports all the items that should appear under their proper heads in these "annals of the parish."—(*Auburn*) *Gospel Messenger.*

New Church.—Mr. Editor—Through the columns of your valuable paper, it will afford me, as I am sure it will you, pleasure to inform the religious public of the organization of a New Church in Jamesville, Onondaga Co. A little congregation in that place have for years been struggling for the support of the faith, the ministry, the worship, and the policy of the Protestant Episcopal Church; believing that *faith* once to have been "delivered to the saints;"—that *ministry*, to be in the regular and unbroken succession from the apostles;—that *worship* to be substantially the worship of the primitive saints and martyrs;—and that *policy*, the surest safe-guard against the intolerance, the bigotry, and enthusiasm, so prevalent in our age and country.

With much exertion, and in the midst of continued opposition, the services of the Church have been supported only for one-fourth of the time, until the 1st of May last. At that time provision was made for the regular performance of divine worship, one half the Sundays during the ensuing year.

There being an increased number of attendants upon public worship, a more general and devout performance of the service, and a considerable degree of seriousness amongst our people, the prospect appeared so encouraging, that it was resolved to incorporate a Church.

Accordingly, on Wednesday, the 13th of July, (notice having been duly given,) the congregation assembled, when morning service was performed, and a sermon preached, by the Rev. Mr. Beardsley, the minister of the congregation, and afterwards "St. Mark's Church, Jamesville," was organized according to law. Messrs. Ephraim Salmon and John Milan were chosen Wardens; and Elijah C. Rust, Hiram P. Holbrook, Lemuel Hawley, Hugh Gillespie, John B. Ives, George W. Holbrook, William Campbell, and Samuel Kean, Vestry men.

The greatest harmony and unity of feeling prevailed.

Immediately after the organization of the society, a subscription was circulated to obtain funds for the erection of a neat Church, and from the liberality then and since manifested, there is little doubt entertained of the accomplishment of this desirable object, by the first of September, 1832.

What Christian will refuse this little congregation, for years bowed down "like the bulrush," his best wishes and prayers for success in their present laudable undertaking to build a house to the glory of God's name?

What Christian will not say, "for my brethren and companions' sake I will wish thee prosperity. Yea, because of the house of the Lord I will *seek* to do thee good!"

Gospel Messenger.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 11th, from the following persons, viz.:—

I. H. Young—H. & F. J Huntington—Mitchell & Tallmadge—Stimpson & Clapp—William M. Thompson—John M. Donnelly—A. Craig—Oliver Sheple, Jr.—Rev. R. Sherwood—Rev. Jackson Kemper—H. & E. Phinney & Co.—C. C. Lathrop.

Books have been sent from the N. Y. P. E. Press during the week ending August 11th, to the following persons, viz:—

S. L. Hyde, Norwich, Conn., 1 parcel per Steam Boat Water Witch—H. & F. J. Huntington, Hartford, Conn., 1 parcel, per Steam Boat Macdonough—G. C. Grundy, Baltimore, Md., 1 parcel, per schooner Solon—George Rowland, Norfolk, Va., 1 parcel, per schooner Empire—C. Skerritt, Albany, N. Y., 1 parcel, per Tow Boat Three Brothers—E. Platt, and Rev. J. A. Hicks, Troy, N. Y., 1 parcel, per Tow Boat Patterson—Rev. A. Gibbes, Charleston, S. C., 1 parcel, per ship President—L. H. Young and S. Babcock, New-Haven, Conn., 1 parcel each, per Steam Boat Hudson—John Singletarry, care of Hoyt, Larabee & Co., Washington, N. C., 1 parcel S. W., per schooner Two Brothers—Rev. J. R. Johnson, Cincinnatti, Ohio, 1 parcel, left at Amos Palmer & Co's., 4 Cedar-street—Rev. R. Sherwood, 1 parcel, left at S. Livingston's—Rev. A. James, 1 box, care of G. C. Grundy, Baltimore, per schooner Premier—Rev. George Weller, 1 box, sent to Townsend, King & Co., N. Y.—Rev. B. G. Noble, 1 package, per Steam Boat—Rev. John M'Carty, Barnes & Warner, Oswego—Edmund Sanxay, Newburgh, 1 parcel, per Steam Boat William Young—Oliver Sheple, Jr., Lowell, Mass., 1 parcel, left at C. S. Francis'—Rev. J. Avery, Edenton, N. C., 1 box, to the care of J. C. & W. R. Norcom, Plymouth, per schooner Piggott.

PRIVATE BOARDING SCHOOL.

Miss Inglis' *Private Boarding School for Young Ladies*, delightfully situated on the Hudson River, one and a half miles north of the village of Newburgh, will commence its second session on Saturday, the 1st day of October next.

Having now established herself in her new location, and amply provided herself with the best teachers in every department, Miss Inglis has no hesitation in saying, that her Seminary possesses every advantage enjoyed by first rate city boarding schools; and many in addition, which no city establishment can ever boast.

Terms,

For the scholastic year of ten months,

For boarding, (including beds and bedding, washing and ironing, fuel, lights, &c.) and instruction in the various branches of a complete English Education, $200, payable by half sessions in advance.

No pupil received for less than half a session, for which $110 will be demanded: and, as the number of pupils is limited, no deduction will be made, in case of removal before the expiration of the term.

For the Languages, Music, Drawing, &c., an extra charge will be made.

Persons desirous of more particular information, are referred to the Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Knox, Rev. Dr. Cox, Rev. Dr. Snodgrass, Hugh Maxwell, Esq., Mr. Hugh Auchincloss, and Mr. James Auchincloss, *New-York*; Rev. Dr. Proudfit, *Salem*, N. Y.; Hon. Ambrose Spencer, *Albany*; J. P. De Wint, Esq., Rev. Mr. Whitehead, *Dutchess County*; Rev. Mr. Brown, Rev. Mr. M'Carrel, C. Bellows, Esq., *Newburgh*; and to the *Principal*, at her residence.

WANTED,

An active, industrious, and experienced woman, to overlook and *assist in* the domestic concerns of the family. Also, a respectable young woman, who is a good seamstress, and willing to do any light work that may be required of her.

None need apply, who cannot produce the most unquestionable testimonials as to good principles and capability; or who have any aversion to living in the country. Name, residence, and references, to be left at No. 101 Liberty-street.

Newburgh, Aug. 13, 1831.

FAIR.

The "*Female Missionary Association of Trinity Church, New-Rochelle,*" will hold a fair for the sale of various fancy and useful articles, on Wednesday the 17th of August, at the "Fanniug House," in the village of New-Rochelle, to commence precisely at 3 o'clock, P. M. All persons friendly to the object, are invited to attend.

Should the weather prove unfavorable on the 17th, the Fair will be held on the first clear day.

August 3d, 1831.

MRS. THOMAS MORRIS

Being about to remove her Boarding and Day School for Young Ladies, from the Merchants' Bank, Greenwich, to No. 58 Houston, corner of Crosby-street, a few doors east of Broadway, will be ready for the reception of pupils on the 1st of September, at the latter place, and until then at her present residence.

Aug. 6th.—4w.

JUST PUBLISHED,

Sumner's Exposition of the Gospels, according to St. Matthew and St. Mark; containg 412 pages, 12mo, closely printed;—Price at retail, half bound in muslin, 88 cents, half bound in calf, $1 13.

IN PRESS,

A second edition of Questions on the Gospel according to St. Matthew, by the Rev. Robert B. Croes. This work is now stereotyped, and printing for the General Protestant Episcopal Sunday School Union.

From the Episcopal Watchman.

PRAYER.

How sweet our daily woes to bear
Up to thy throne,
Most holy One,
In silent trust upon the wings of prayer!

How it relieves the burthen'd breast,
To heave the sigh,
And lift the eye
Of hope to worlds of promised "rest."

Then, when beneath the weight of care
My spirit bends,
My thought ascends
To heaven—O! may at last my home be there!

There is an eye of pitying love,
An arm to save,
On life's rough wave;
Then courage, soul—your Father reigns above!

From the Episcopal Watchman.

AM I NOT A FRIEND AND A BROTHER?

O, ye who listen to the festive strain,
And loiter carelessly in pleasure's ray,
Close not your heart against your brother's pain;]
Steel not your breast against his plaintive lay.

Think, while ye glide so thoughtlessly along,
Of him whose years are weary and forlorn;—
For him there comes no pleasant time of song,
He bends beneath the eye of bitter scorn.

Weep—for his anxious eye, in life's dim scene,
Discerns no pitying hand outstretch'd to save;
No hope—no gleams of sunshine intervene,
To cheer his tedious path-way to the grave.

E'en blest Religion's holy light, for him,
May never yield its warm, consoling ray;
Nor He—throned high amid the cherubim—
Be near to usher in a brighter day;—

Yet Afric, raise thy drooping head again,
Mark freedom's heralds yonder as they come;
Nor longer shalt thou groan beneath the chain;
Rest shall be thine—a haven and a home!

And future years shall well reward thy toil,
And every plaint be hush'd thy bosom pours;
Thy sons shall flourish in a milder soil,
And liberty yet tread thy peaceful shores. I.

VARIETIES.

"Trahit sua quemque voluptas."—*Virgil.*

THE VILLAGE PASTOR.

The writer once spent a night with the pastor of a small hamlet about fifteen miles from Magdeburg, a miserable assemblage of mud huts, to which no parallel could probably be found in the United States. The parsonage was in ruins, affording hardly a decent shelter even during the summer months. The whole population were peasants of the lowest class; with the exception of the family of the proprietor, which resided there part of the year, but which held no intercourse with the pastor, because of his so called *mystical* proceedings. The village lay at a distance from any great road, and was accessible only by paths across the fields, (like the greater portion of German villages,) which in spring and autumn, or after continued rain, are almost impassable. In this humble spot you find as a pastor a young man, the son of one of the first dignitaries of the Church, thoroughly educated and highly intelligent, who had travelled in England and France, and spoke fluently the Latin, English and French languages, in addition to his native German. You find in his wife the daughter of a distinguished professor in one of the most celebrated universities, a lady of polished manners and cultivated mind, conversing also at ease in both English and French. What is more than all, you find in this pastor a humble, faithful, and devoted servant of the cross, willing to spend and be spent in his Master's cause, and esteeming no residence too obscure, and no service too humble, 'if so be he may win souls to Christ.'

Biblical Repository.

From the Christian Sentinel.

OLD-FASHIONED CUSTOMS.

Mr. Sentinel,—I am led to regret the absence of certain good old-fashioned customs, in our assemblies of public worship. By my language, you will observe that I profess to be a *follower of fashions:* but it is not in the modern sense of the word. Religion has ever had, and ever must have her fashions; and I humbly conceive that they ought never to change till the wisest men in the world see a good reason for it; and till they change by some very high authority, we ought, in the "meekness of wisdom," to hold fast the traditions of the fathers, and wisely follow their fashions.

It was a fashion once, for all worshippers to *kneel* in time of prayer. But human pride did not relish that humble posture, and so made *standing* a *point of conscience.* This *new* fashion, I am sorry to observe, still has its followers; and you will hardly witness worship in public, without witnessing this breach of decorum. I have not unfrequently observed persons to stand during family devotion.

It was once the fashion for all persons coming into Church, before divine service, *to kneel down on their knees,* after entering their pews, and humbly ask the grace of God, for an acceptable frame of mind during the exercises of the day, and his attendant blessing. But in despite of this good old way, I have noticed *two* new fashions, which always afflict me when I see them followed. One is to sit down in the seat without any gesture of prayer at all; the other is merely a shabby apology for laying aside the old fashioned; namely, for gentlemen to put their hats before their faces, with a slight inclination of the head, for three or four seconds, and then sit down. This is an irreverent innovation, prompted too often, I fear, from a cold and careless heart. Why put off God with such an empty compliment, rather than honestly kneeling down, and imitating the kings, and great men of antiquity, who for a long time kept up this good old fashion?

The last that I shall at this time notice, is that of the *non-respondents,* who seem afraid that "their voice should be heard in the great congregation," when men join in public worship. God decreed in the old Church, that *all the people should say Amen,* on particular occasions. In the succeeding Christian times, the Amen of the people, whenever the Church directed it, is said to have resembled thunder, or to have been "like the voice of many waters." But our new fashioned Church people, appear too modest to follow the old way, and leave the Amen, and the audible responses, to a very few. Though I am a decided enemy to enthusiasm and confusion, yet I equally dislike the silence and distance which too often are the faithful indices of coldness and indifference. We are commanded to glorify God with our souls *and our bodies,* which are his; and to praise him *with the voice* of thanksgiving, and the *best member* we have. But these new fashions will not allow us to serve God in the way of *his* appointment: and I cannot but think human inventions on God's fashions, quite unworthy of Christians, and detrimental to the cause of Christ.

An Old-Fashioned Churchman.

Lady Valsamachi, late Mrs. Heber.—We have been politely favored with the perusal of an interesting letter from this lady to her friend in Canandaigua. The letter is dated Corfu, March 31, 1831, and affords a very gratifying proof of the erroneous statements made in several journals a short time since, in relation to the marriage of this distinguished lady. Whatever may have been the opinion of individuals as to the propriety of Mrs. Heber's change of name, on the ground of the full measure of honor enjoyed by that name, it is certainly to be regretted that a subject of so much delicacy as her domestic felicity, should have been made a matter of newspaper comment. The letter now before us, in the handwriting of the lady herself, furnishes as complete evidence as can be desired of her domestic enjoyment. Long may that enjoyment remain untouched.—*Gospel Messenger.*

From the Gambier Observer.

SACRED MUSIC.

The extract we give below is of practical importance to every parish of our own Church. Should not an effort be made to excite the same general partiality for sacred music which characterizes the Germans, amongst our own population? How often do we find large congregations with hardly half a dozen persons capable of joining in the sacred exercises of singing? As a consequence of this, the interest and attractiveness of public worship are much lessened, and of course, also, the amount of good effected.—Wherever there is a Church, there ought to be a singing school, and wherever there is a singing school, there ought to be a general effort to support it:

"Taken as a nation, the Germans may be said to be more fond of music than even the Italians; and it is notoriously the fact, that both vocal and instrumental music, and especially the latter, is more generally cultivated there than among their more southern neighbors. In sacred music they take the lead of all other nations; and in all their seasons of worship, this holds almost an equal place with prayer; or indeed it is in itself prayer, the pouring out of the soul to God in strains of harmony, as well as tears of contrition. An organ is an essential part of the furniture of a Church; as much so perhaps, in popular opinion and feeling, as the sacramental vessels of the altar. In the ordinary singing of the psalms, the congregation all join; the music being wholly of the slow choral species; which admits all to take part, without the need of great skill or practice. In other portions of the service, there is often music from a choir. Some of these choirs are very celebrated. That of St. Thomas' Church in Leipsic is deservedly famous; and the choir attached to the Orphan House in Halle, which goes about the streets of the city and sings before the houses of individuals, is perhaps not inferior to any other. The voices of the boys are sometimes most sweet and delightful. Indeed, every Church has a small number of boys who are instructed in music, and who thus sing around the streets. They are called the *Currende,* probably from *currere,* and although their singing is generally boyish and wretched enough, yet this has sometimes been the school, in which genius has first gathered strength to mount upwards in long and lofty flights. In such a choir in the cathedral church of Halle, Handel commenced his career in the last decennium of the seventeenth century. As a member of such a choir, Luther as a boy sung through the streets of Eisleben; and amid all the business and turmoil of his future life, he never gave up his taste and talent for music. One of the most pleasing prints relating to him, represents him seated at the harpsichord in the midst of his family, consisting of his wife, children, and one or two other persons. The harpsichord or piano-forte constitutes an essential part of the furniture of every house, which has any pretensions to gentility; and it is rare to find a person of taste or education, who does not to some extent play upon this instrument. This remark applies even to the learned, to the profoundest scholars; and this is one of the *amusements,* one of the means of unbending the mind, which they daily practice, and to which they owe in a great measure, the preservation of their health and constitutional vigor."—*Biblical Repository.*

From the Episcopal Recorder.

RECIPROCAL OBLIGATIONS.

I have often been struck with the unkind remarks which are made, even by pious people, upon the removal of clergymen from one situation in the Church to another. There seems to have arisen the idea, that obligation and favor are conferred upon the minister of Christ, in calling him to some particular station, and that a sense of gratitude, for particular kindness bestowed upon him, should form an indissoluble bond to confine him to the station, in which it has been received. I am entirely opposed to the frequent removal of our clergy, and think much of the propriety of making the pastoral connexion as much as possible a connexion for life. But I desire to see the reciprocal obligation hence arising, a little more attended to. I have heard in some parts of our country, the small contribution which is made to the support of the minister of the Gospel, numbered in the list of religious charities, and spoken of as alms-giving. I have repeatedly heard great ingratitude asserted, as characterizing the conduct of a clergyman, in exchanging a station, in which, perhaps, he had hardly received a fair and reasonable compensation for his services, for some other one, in which he sincerely believed, he could labor with more effect and usefulness—because his former people were much attached to him, and much desired his remaining with them. The remarks of this kind, which have often come to my ears, have constrained me to compare the reciprocal obligations, and ascertain, if possible, by whom the favor, if any favor there were, had been conferred.

I have looked at some instances of this matter, which have occurred in the Church. A clergyman raises up, under God's blessing, a new congregation; remains with it until it has struggled into independence, and then because another station has opened to him, in which he conscientiously believes he can do more for the glory of his Master, and the good of souls, he makes an exchange of locations. On the dissolution of this connexion, he has expended perhaps some of the best years of his life; perhaps, too, in the commencement of the attempt, something of the patrimony which he may have inherited, and leaves the Church, which owes its existence to his instrumentality, actually out of pocket—a poorer man than when he entered upon it. They have an independent, well established Church and congregation, and are able without difficulty to command the talents and labors of a successor to him, competent in every respect to carry on the work which he has begun. I would ask, in this instance, upon the mere calculation of time and money, on which side would the greater obligation appear to rest?

Another clergyman takes charge of a Church which has been established, but is not remarkably flourishing. He draws to it a large congregation, doubles its income, and places it in a condition in which it may command talents and services, that before it could never have looked for; while perhaps he has received less money than the actual increase of income, which his services have brought to the Church. Feeling that he has done here what he could, when some other station of a Church similarly situated, is presented to him, he considers it his duty to devote the talents which God has given him, and which he has consecrated to the service of God, to the building up of that also. But in this determination, the attachment of a kind people, which finds a reciprocal bond, equally ardent, in his own heart, is used as an argument against his removal, and cited as a proof of ingratitude and want of feeling in the steps, which, with much pain, he has felt constrained to take. Now I put out of the account, in these instances, all the *spiritual* benefits which may have flowed to them from his ministry, not to be measured by money, and simply ask, upon the principle of equivalent *temporal* benefit—who is under the greater obligation; he who has done for them what few others could have done, probably at a pecuniary sacrifice to himself, when other stations would have repaid him as well, and perhaps better—or they, who have done for him only what they would have done for any one of equal labor, while they have realized what the labors of few beside would have enabled them to do? These thoughts occur to my mind, from conversation upon facts taking place, and present to us views of reciprocal obligations, which congregations far too generally are disposed to forget.

THE GOSPEL CALL.

Another reason for not being ashamed of the Gospel, is, that its benefits are offered to all mankind—"to every one that believeth, whether Jew or Gentile."

The Jews were once the chosen people, favored with the divine oracles, and with many other privileges above the rest of mankind. "Jacob was loved, and Esau was hated," without any regard to the "good or evil" which they might do. That is, the posterity of Jacob should be favored with greater means of spiritual improvement, than the posterity of Esau, or any other people. But this distinction was to be done away at the coming of Christ. "There is now no difference," as the apostle says in the tenth chapter—"no difference between Jew and Greek; but the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Jesus offered himself as a propitiation for the sins of the whole world, and as a ransom for all. His atonement being made by an infinite and divine Being, was of infinite value; it was general; it was abundantly sufficient for every individual of the human race. His merits are an inexhaustible fountain of grace and salvation.

The calls of the Gospel are given to all, inviting all to come and receive the blessing. Every thing is offered freely, pardon and grace, without money and without price. "Whosoever will, may come and take the water of life freely." True, the word has not yet extended—the Gospel has not been preached—among all nations. But the Spirit has been diffused, and has in some measure exerted its influence in every human being. In that respect, all have the offer of salvation; and we may hope that many, who never heard the Saviour's name in this world, have yet repented of their sins, and become spiritually united to him through the power of his grace.

But let us always remember, that the final blessing will be bestowed upon none but those who repent and believe the Gospel. "The power of God unto salvation is only to those who believe;" only to those who have become convinced of their lost condition—have lamented their sins, fled to Jesus for mercy, and had "his love shed abroad in their hearts by the Holy Ghost." True faith implies the whole of this gracious work, as also an earnest endeavor, in all things, to do the Divine will.

Of such a Gospel as this, offering its salutary favors to all returning sinners, we need none of us be ashamed. We may rather glory in that divine goodness, which is so extensively displayed, and which has such a powerful tendency to lead men to repentance and salvation. As the offer of deliverance is made to all, we should not be ashamed of the threatenings which are denounced to alarm the impenitent. If any refuse the offer, and finally perish in their sins, we may lament their melancholy *fate,* but must not be ashamed of the justice that condemns them. It would be inconsistent with the divine character to save impenitent sinners; and therefore we must not be ashamed of the terrors of the law, any more than we are of the mercies of the Gospel.—*Rev. A. Bronson—Am. Pulpit.*

TALES OF REAL LIFE.

Alas for love, if thou wert all,
And naught beyond, O Earth!—*Mrs. Hemans.*

RECOLLECTIONS OF T. K.

At the time of life when the vigor of youth is developed, and the riper judgment of man begins to dawn and assimilate with the character and manners which identify the intermediate state of youthfulness and manhood, I first became acquainted with T. K. Placed in the same office, and receiving from him sundry marks of kindness and regard, I became attached to him; while from a dry shrewdness of expression he excited the risibility of those with whom he conversed, and made his company agreeable to his associates.

About this time he attended the services of one of the most eminent ministers of our Church, which encouraged the assumption that as he saw the *need,* so he might feel the *power,* of calling upon the Lord in spirit and in truth. Certain it is, that by his attendance, though his heart disdained the yoke of Christ, he *heard* the word of truth rightly divided and impressively applied, and if he seemed dead to its effect in working repentance to salvation, he sometimes listened with attention, and the truth forced upon him the conviction of its importance, and the necessity of regeneration [renewal] to obtain an inheritance in the kingdom of heaven.

However calculated these means were to awaken in him a desire for a newness of life, he gave no evidence of conformity to the will of God, but on the contrary placed himself in the way of enjoying the light, cheerful, giddy crowd, that are gliding on with the stream of life to the haven of eternal ruin! A sigh for his eternal well-being would often escape the hearts of some of his friends, for as the butterfly that flutters in the sun-beams, so was he careless, and merry, and thoughtless.

Placed in another situation the modes of life thus fostered matured into habits which his new companions were but too well calculated to confirm and perpetuate. What a snare is artfully laid to entrap the feet of youth in the societies of young men compacted together for drinking, singing, and recounting each other's debaucheries! The want of countenance, association, and applause, often restrains vicious inclinations, while evil communications beat down moral restriction, and seem to establish a prescriptive right for sinful conduct. Thus wickedness grows bold, and sin is at length committed without remorse! If T. K. conformed not strictly to the letter of these remarks, he felt the admonitions of conscience accusing him with acquiescing, and too much participating in them: 'The society of young men,' said he, 'with whom I am connected, is a great snare to me, but I am so situated that were I to attempt to keep from them, I should expose myself to derision, and various methods would be resorted to by them which would be very unpleasant for me to bear.' Thus unequivocally did he express the secret language of an occasional conviction of the danger of sin. Had he allowed the truth to act upon his heart by attending to the convictions of his conscience, and seeking the Holy Spirit's aid, the supposed insurmountable obstacles would have been found surmountable—the mountain would have been a plain, and the attainment would have insured real happiness, which the company amongst whom he associated was never capable of bestowing. However laudable such an undertaking, and certain the result, he still allowed sin to remain and obeyed its dictates, and in all human probability would have ended life thus, had not our merciful Creator visited him with illness, which, whilst gradually preying upon the vitals of life was speaking to his heart, and at length brought him to feel and acknowledge the necessity of a godly life.

This rapid sketch brings us to the consideration of the illness which produced an impression in the minds of his friends; a conviction tantamount to the certainty of his repentance towards God and faith in our Lord Jesus Christ, and before the parting close of life, of his feeling and experiencing the renewing influence of the Holy Spirit. Of this I submit a detail—

When first I heard that he was seriously ill, I entertained a desire of conversing with him, and of endeavoring to impress his mind with the importance of preparing for another world. A few days passed away when I was roused by considering how bitter would be my feelings, should I be called to attend his remains to the grave, without, when apprized of his illness, having pointed out to him the Lamb of God, that taketh away the sins of the world.

I went to his residence, and after a few visits obtained his consent to pray with him. At one time I read the first psalm and made a few observations on the state of the righteous and the wicked, the marks by which they are known, the necessity of a preparation of the heart, and of seeking to have spiritual life imparted to us, that being united with Christ we may receive such a continual supply of his Holy Spirit, "that our leaf shall not wither, and whatsoever we do shall prosper. With the wicked it is not so, worthless as the chaff which the wind driveth away, the Lord will have them in derision. Hell is their portion, and there is no escape. For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish." To this he lent a willing ear, and expressed conviction of its truth. We prayed together, that "as the preparation of the heart in man, and the answer of the tongue is from the Lord," the Lord Jehovah would give him a heart to worship Him in sincerity and in truth.

Shortly afterwards I spent an afternoon with him, and before we parted, I read the third chapter of St. John, and urged regeneration [renewal] or entire change of heart before we could possibly become [indeed] the people of God, and ended with prayer. He expressed his belief in the way by which salvation was attained, and that an entire change or new birth must precede an entrance into heaven. Though he clearly saw the necessity, he did not yet *begin* to ask of God for the means whereby acceptance with him might be had. Some of his former companions had told him to be cheerful, had lent him books of light reading, and infused into his mind some delusive hopes of recovery, at a time when his frame was wasting with the slow but steady process of decline. What substantial gifts truly do the worldlings put into the mind and hands of their companions! I just now think I see him, as I sat by his side; on the table close by was placed one of these books, in which he had been reading; on his countenance a vacancy was depicted; his hollow eye gave a listless glance at it, but evident dissatisfaction was the result.—There was something awfully interesting in him—his ghastly countenance strikingly attested his seeking rest but finding none; it was manifest the world had done its best without affording in any degree peace to his soul. 'Can you administer to my wants, and supply this desideratum,' was the language of a heart feelingly alive to its spiritual destitution, and which often marked his demeanor and aspect at this period. He frequently tried to rally his dejection and assume his wonted sportiveness of speech, but the weakness of his body and the increasing ravages of his complaint would soon regain their ascendency, and like the expiring glimmer of a taper, this occasional fitful frame after having subsided, only added to the gloom of sickness.

The inconsistency of the light facetious jest, with the awful concerns of another world which appearances suggested he would soon enter, seemed to be at length considered by him, for soon afterwards I began to notice a stronger desire after divine things than I had previously seen. I turned down in his Bible a leaf or two where some passages of Scripture occurred of a nature suitable to his case, and asked him to read them attentively—this he promised. I marked the manner in which he spoke, and look at this period as the data of his seriously desiring the bread of life.

His kind uncle having built a house in a healthy situation, deemed it advisable to remove him to it, with a faint hope that the change of air might afford him relief. To this he went, but the temporary advantage was of no avail; his illness was irremediable, so that no change of place, however congenial with the wishes of his friends, was likely materially to be of benefit. At this new residence a minister and many religious friends visited him, to whom he informed me he felt greatly obliged. I continued to converse with him as opportunity offered, and rejoiced to observe the interest and seriousness he manifested, and his eagerness to implore of God reconciliation through Christ and the gift of the Holy Spirit, by which he might become a member of the spiritual Church in Zion. Before him were the Bible, Clark's Scriptural Promises, Horne on the Psalms, and some other works of a practical nature. Horne on the Psalms he always had near him, and spoke of the profit he derived in reading it. Though his earnest desire for spiritual light was truly pleasing, he seemed still not to feel a love for divine things, and appeared striving in his own strength, to endeavor to obtain thereby what grace only can give. I said to him 'Submit your own will to that of Christ; give yourself up to his divine teaching; He alone can give the *power* and the *will* to love Him in sincerity.'

I pressed upon him the duty of private entreaty with the Almighty for His grace to enable him to dedicate himself *acceptably* to God. This he solemnly promised to do.

Visiting him shortly afterwards, it was the most impressive interview I ever witnessed: he grasped my hand as I sat by his side, and looking sorrowfully dejected, emphatically asked, "What must I do?" I said, "Believe on the Lord Jesus Christ and thou shalt be saved."—He said, "Mr. P— told me so; Mr. D— told me so; Mr. F— told me so; and I have earnestly committed myself to God: yet I can't feel that I am accepted. There seems a mist before these divine things when I contemplate them, and I cannot have a love for Christ such as I want. I desire it, I pray for it, and remain the same.—It seems as if they were designed for others and I had no interest in them—I strive earnestly and frequently, and remain just the same." I entreated him to look to Christ who will never cast off those who earnestly seek him, and said, 'For wise purposes the Almighty has seen fit thus to deal with you, he chastiseth his people and "scourgeth every son whom he receiveth," and this appears the will of God concerning you.—Cast yourself upon Christ, prostrate yourself before Him, and continue "fervent in Spirit serving the Lord." To feel the love of the Spirit so as to make us sing for joy is truly delightful and much to be desired; but these foretastes of heaven are not given to all in the same degree, so that though you deplore their absence, yet you are not therefore to regard yourself as excluded from divine favor. Many, I have no doubt, have made the same lamentation who were nevertheless saved with an everlasting salvation. Leave this with God—seek him in the appointed way, and be assured heaven will be your portion. If you desist from a sincere devotion of the heart to God, you forfeit eternal life; if you continue serving the Lord, it is an evidence of your being one of those who are objects of the Saviour's regard. Continue in supplication before God—cast yourself at the foot of the cross, and let death find you thus, and I doubt not of the glorious result. No one ever perished in so doing.'

These all-important things pressed upon his heart, which was exceedingly agitated with the thought of appearing before the judgment seat of Christ. Alarmed at the recollection of sin, he gave full vent to his feelings, whilst his frame trembled as he spoke.

Of his sincerity, if actions and words can give testimony, I had no longer reason to doubt, and I feel justified in using the words which I spoke to him.

Awful indeed is the case of him who would say to one just entering eternity, 'Peace, peace,' when there is no evidence of his having made it with his Maker, and thus lulling his conscience asleep, till the awful realities of hell awake him!

No other opportunity was afforded me whereby to learn the state of his mind after this last interview, though I saw him once or twice afterwards. The last time I saw him I was enabled again to entreat for his eternal salvation. The season was a solemn one, and a peculiar earnestness pervaded the whole circle. We all were interested in his eternal welfare. May we, O heavenly Father, seek thee while thou mayest be found, and call upon thee while thou art near! May the realities of death and of judgment to come, induce us to cultivate that spirit which alone can make us enjoy the company of the just made perfect!

I afterwards learned from his aunt, that the daughter of a clergyman visited him nearly at the close of his life, and having found him in a state similar to that before described, read part of the 12th chapter of St. Matthew and applied to his case that of the man who had a withered hand. She said, 'This is faith. If the man had not stretched forth his hand as demanded, he could not be cured; he complied with the command, stretched it forth, and it was made whole. This is practical faith; the man believed, and the Saviour healed him.' From this he at once apprehended the faith required in becoming a member of Christ. He expressed great pleasure herein, and was enabled so to lay hold on the hope set before him in the Gospel, as to experience greater comfort and peace than he had before found. The same lady put into his hand the cottage hymn book, some verses of which, illustrative of the doctrines of the Gospel, he found great pleasure in repeating.

He requested to receive the sacrament at the hands of the Rev. Mr. G., a devout clergyman under whose ministry he had often sat, which was readily complied with, attended with an earnestness and devotion, for which he is eminently distinguished, and which give to that most sacred institution a foretaste of heaven.

The time was now drawing near when he was to be taken from a world of temptation and sin. He desired to see his brothers and sisters, who immediately surrounded his bed, and after looking at them with peculiar earnestness, departed this life with composure and peace. '*Is not this a brand plucked out of the burning?*' Mullander.

Christian Guardian.

Perseverance.—All the performances of human art, at which we look with praise or wonder, are the results of perseverance. It is by this that the quarry becomes a pyramid, and the distant countries are united by canals; it is therefore of the utmost importance that those who have any intention of deviating from the beaten track of life, and acquiring a reputation superior to names hourly swept away by time among the refuse of fame, should add to their reason and their spirit, *the power of persisting in their* purposes, acquire the art of sapping what they cannot better, and the habit of vanquishing obstinate resistance by obstinate attacks.—*Johnson—Rambler.*

Too much reading and too little meditation, may produce the effect of a lamp inverted, which is extinguished by the very excess of that aliment, whose property it is to feed it.—*H. More.*

THE CHURCHMAN,
Edited by the Rev. J. W. Curtis, A. M., and under the general direction and supervision of the
Right Rev. Bishop Onderdonk,
Is published weekly, on Saturday, for the proprietors, at No. 46 Lumber street, New-York, the Buildings of the New-York Protestant Episcopal Press.

The object of this paper, as a religious periodical, is, of course, to disseminate religious intelligence, to elucidate Christian doctrine, and to explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these general objects, it will be particularly devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end will maintain and set forth, and when necessary, defend those principles and that policy, which had the well-known warm and decided sanction and approbation of the late venerated and beloved Bishop Hobart; and in the application of which, he so faithfully and successfully labored in behalf of that cause to which "The Churchman" will be devoted, "evangelical truth, and apostolic order."

COMMUNICATIONS, *intended for insertion,* to be addressed to the Editor, No. 46 Lumber-street; and communications handed in may be left either at the Press, or at No. 76 Varick-street.

All other communications to be addressed to the Rev. J. V. Van Ingen, Agent of the Press.

Terms *Three Dollars* per annum, payable in advance. No subscription received for less than a year. 10 per cent discount on moneys paid over by agents.

LIST OF PERSONS

From whom the publications of the New-York Protestant Episcopal Press may be obtained as above, and by whom subscriptions for the Churchman will be received—Those marked with an asterisk [*] are agents for the Churchman only.

Maine—*Portland,* Samuel Colman.
New-Hampshire—*Portsmouth,* J. F. Shores
Massachusetts—*Boston,* Stimpson & Clapp, 72 Washington-Street.
Connecticut—*Hartford,* H. & F. J. Huntington. *New-Haven,* Sidney Babcock. *Norwich,* S. L. Hyde, 2 doors west of Christ Church.
Rhode Island—*Providence,* Thomas B. Lippitt, 12 Westminster-Street.
New-York—*Newburgh,* Edmund Sanxay.—*Poughkeepsie,* Wm. H. Parsons.—*Hudson,* Cyrus Curtis.—*Granville,* Mr. Graves.—*Albany,* O. Steele, 433 or 437 South Market-Street. *J. Chrystie, Lydius-Street.—*Troy,* Clark & Hosford. *E. Platt.—*Utica,* H. & E. Phinney.—*Syracuse,* Rev. Palmer Dyer. L. H. Redfield.—*Auburn,* Harvey Hinman.—*Canandaigua,* Morse & Harvey. *Oswego,* Erie Poor.—*Rochester,* C. C. Lathrop.—*Batavia,* Sherman Parker & Co.—*Buffalo,* O. G. Steele & Co.—*Ogdensburgh,* Lucian J. Bisbee.—*Plattsburgh,* J. Bailey.—*Ramapo,* *Silas Sprague.—*Waterford,* H. Vibbard. *Schenectady,* C. G. Palmer.
New-Jersey—*Newtown,* *Rev. Clarkson Dunn.—*Perth-Amboy,* *Rev. James Chapman.
Pennsylvania—*Philadelphia,* William Stavely, 99 South Second-Street.—*Pittsburgh,* Hogan & Co.
Maryland—*Baltimore,* George Carr Grundy, 22 St. Paul's Lane.—*Annapolis,* John Thompson.—Washington City D. C., Mr. — Turner, of firm of Coale & Co. Penn. Av.
Virginia—*Norfolk,* George Rowland.—*Richmond,* R. J. Smith.
North Carolina—*Wilmington,* Agent of the Missionary, Bible and Prayer Book, and Tract Society,—Rev. J. D Cairns. *Newbern,* Salmon Hall.—*Raleigh,* Turner & Hughes.
South Carolina—*Charleston,* S. Babcock & Co.
Ohio—*Columbus,* I. N. Whiting.—*Cincinnati,* Rev. Samuel Johnston.
Louisiana—*New-Orleans,* G. W. Clark.
Kentucky—*Lexington,* Thomas Smith.
Tennessee—*Nashville,* Rev. George Weller.

B. C. Brown, *Printer.*